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THE

PAPAL CONSPIRACY EXPOSED,

AND

PROTESTANTISM DEFENDED,

IN THE LIGHT OF

REASON, HISTORY, AND SCRIPTURE.

BY

REV. EDWARD BEECHER, D.D.

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EDWARD BEECHER,

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FRIENDLY CONSIDERATIONS FOR AMERICAN PROTESTANTS AND FREEMEN.

God, my fellow-countrymen, has conferred on you the peculiar honor and the eminent responsibility of being jurors in behalf of the great commonwealth of humanity in a momentous case in which he himself is Judge.

The great criminal arraigned for trial before his bar is that peculiar corporation claiming the right to be called the church of Rome.

You are called on to decide whether this corporation, for treason against God and hostility to the human race, deserves the execration of mankind and the righteous and avenging judgment of God.

In order to decide this question, you are to consider, not any plausible professions which the corporation may put forth, but the organic laws of the corporation, its avowed principles, the inevitable tendency of such laws and principles, and finally the actual results of these tendencies as imbodied in history. When you have intelligently considered these things, you will be able to decide wha this corporation is and what ought to be its doom.

You are therefore called on also to decide whether this corporation has changed for the better or not since its principles were fully developed during the era or dispensation of their notorious head, Gregory VII., sometimes called Hildebrand; whether the lion's claws that it then had have been extracted, or only concealed;

whether its teeth have been knocked out, or only hidden till it can find another opportunity to bite and devour. On these points some of the orators of the corporation have made most beautiful and touching appeals, protesting that in these auspicious days of liberality the lion has laid aside its ancient ferocity and repented of its bloody deeds, and is ready to lie down with the lamb, and the leopard with the kid, and that a little child can lead them. You, as good men and true, are called upon to say upon your oaths whether you find that there is any evidence that this blessed transformation has taken place.

Indeed, in coming to your ultimate results, you are called on to decide a still more important question — that is to say, What is the character of this corporation for truth and fidelity to engagements? You are called on to decide whether it is ever safe to trust any affirmations or denials of this corporation, or of any of its agents, as to any matters of fact touching their own interests or involved in their own defence.

You are therefore called on to decide, first, What has been the character of this corporation in these respects in ages past? And if you find that it has been infamous to the last degree, then you are to decide whether it has ever repented and brought forth works meet for repentance, so as at last to deserve to be admitted into decent, civilized, and Christian society.

Not merely in ages past, but also at the present day, this corporation has promulgated certain bills of rights designed to define the extent of their own claims and prerogatives. These may, by way of distinction, be called the Papal bills of rights. On these you are also called to sit in judgment. The amount of them in brief is this: This Papal corporation have avowed a conscientious conviction that God has empowered them to do all the thinking of all mankind on all points of Christian faith and practice, and that he has required all the rest of mankind to think as this corporation thinks, on pain of eternal damnation; also that God has given them

full power over kings and all rulers, to use them as instruments in enforcing this right, by crusades, confiscations, proscriptions, and boundless slaughters. Such are their avowed and conscientious convictions on these important and interesting topics.

Their ideas of their own rights of conscience correspond; that is to say, they claim the right to act out these conscientious convictions without let or impediment. This is in brief the bill of Papal rights of conscience.

Their ideas of the rights of conscience in all others are no less interesting and instructive. They liberally concede to all mankind the right to obey such laws and decisions of all sorts as they shall declare that God has promulgated through themselves, and none others in contravention of these. In short, their theory of the rights of man is in brief this: That all mankind have an inalienable right to obey the laws of the Papal corporation, and that all who refuse to obey these laws have no other rights whatever.

The doctrines of this corporation on the subject of persecution are no less instructive. They are these:—

Inasmuch as God has given to them the rights of conscience above stated, it is not persecution in them to carry those rights into full and perfect effect, by deposing rebellious kings and rulers, and by using such rulers as are obedient to them, in the laudable and divine work of torturing, and then butchering or burning, all rebels against Papal authority, confiscating their goods, and rendering them and their children infamous forever. For the Papal corporation to do all this is not persecution, but the exercise of just authority.

On the other hand, if any man shall have the hardihood and audacity even secretly to think that this is wrong, and much more to say so, that man is a persecutor. Much more is he a persecutor if he shall dare to endeavor to create a public sentiment that shall throw infamy upon the corporation simply because they have exercised their just rights of conscience in butchering a few millions of heretics — say, for example, about fifty millions, more or less.

Still more, it would be inexcusable persecution for this nation to pass any laws to prevent them from gaining, as soon as possible, the ability to carry out their rights of conscience aforesaid in this country.

In particular, if the head of the corporation shall send to this country pecuniary agents, whom he sees fit to call bishops, and to concentrate in them all the property of all the religious societies in this land who own his sway, as one means of gaining the power at which he aims, then to interpose by law to prohibit and prevent such accumulation would be a still higher grade of persecution.

Above all, to expel by law from this land the sworn pecuniary agents of the foreign head of this corporation, even although they should be manifestly, and openly, and undeniably guilty of a treasonable conspiracy with foreign Romish powers to subvert the constitution and laws of these United States and of each particular state in this confederacy, would be the summit of persecution. This is self-evident; because any government that refuses to submit to the jurisdiction of this corporation has no right to exist, and therefore it is a duty to conspire to overthrow it. Indeed it is the conscientious conviction of the members of this corporation that they are called on, AS SOON AS THEY CAN GET THE POWER, to rule all such governments with a rod of iron and to dash them in pieces like a potter's vessel.

That these are the present claims of this corporation, without coloring or exaggeration, I think you will be satisfied when you shall have read the evidence adduced in this volume, which is but a small part of what could be offered.

I will, however, in this place present one item more, which I request you to consider in connection with that in the body of this work.

Pope Pius VII., whose papacy occupied nearly the first quarter of the present century, gave to his nuncio at Vienna the following instructions, in view of the claims of certain Protestant princes on his ecclesiastical property in Germany for indemnity for certain

injuries. He says, "Not only has the church succeeded to prevent heretics from possessing themselves of ecclesiastical property, but she has established the confiscation and the loss of goods as the punishment of those guilty of the crime of heresy. This punishment, as it respects the goods of individuals, is decreed by a bull of Innocent III.; and, in respect of principalities and fiefs, it is a rule of the canon law (Chap. Absolutos xvi., De Hæreticis) that the subjects of an heretical prince are *enfranchised from every duty* towards him and dispensed from all fealty and homage. However slightly one may be versed in history, he cannot but know that sentences of deposition have been pronounced by pontiffs and by councils against princes guilty of heresy. Indeed we have fallen upon such calamitous times, times of such humiliation to the spouse of Jesus Christ, (!) that it is not possible for her to practise nor *expedient* to invoke HER MOST SACRED MAXIMS OF JUST RIGOR against the enemies and rebels of the faith. But, if she cannot exercise HER RIGHT of deposing heretics from their principalities and of declaring their goods forfeited, can she ever positively permit herself to be despoiled to add to them new principalities and new goods? What occasion of deriding the church would not be given to the heretics and unbelievers themselves, who, insulting over her grief, would say that means at length had been found out TO MAKE HER TOLERANT!" Such are the doctrines of this corporation in the nineteenth century.

This interesting document was obtained by M. Daunou from the archives of the Vatican when they were removed by Bonaparte to Paris, and were by the government committed to him for custody. The Italian original may be found in the second volume of his able History of the Court of Rome. This invaluable work every American ought to study, though its author is a lay Romanist. Of him I have said more in another part of my work.

In the light of this equitable document, we see clearly that the Romish church, so called, is under no obligation to make any com-

pensation to Protestants for any injuries whatever in the shape, for example, of deposition, confiscation, plunder, murder, &c.; for it is HER RIGHT to do such things to heretics, and her MOST SACRED MAXIMS OF JUST RIGOR require her to do them, whenever she can

But how is it with regard to Protestants? Even thus: If a mob, without violence to life, happens to burn a single convent, then THE STATE OF MASSACHUSETTS is to be held up to eternal infamy by the pope, and all his pecuniary agents called bishops, if she refuses to make restitution to the Romish corporation to the uttermost farthing.

Accordingly the Papal corporation never has made any restitution, and intends never to make any restitution, for cities sacked, churches burned, families plundered of their all, husbands and wives, parents and children, tortured and butchered by it with the most savage ferocity. The MOST SACRED MAXIMS OF JUST RIGOR established by that corporation authorize and demand all these things; for it is self-evident that rebels against this corporation have no rights. But, if this state shall not make full restitution for property which they did not destroy, human language cannot utter the infamy and the deep damnation that this corporation will assign to all her Protestant citizens for such atrocious persecution.

Moreover from this document it appears that this gentle spouse of Christ is dissolved in grief in view of the present calamitous times, which prevent her from fully exercising her just rights of confiscation and murder, and regards the very supposition by the heretics that any means can possibly be found out sufficiently powerful TO MAKE HER TOLERANT an insult over her grief.

What heart can be so hard as not to be touched with sympathetic sorrow in view of such deep grief of this most interesting and affectionate corporation?

That the present pope, Pius IX., fully sympathizes with these views, is plain from his brief dated June 10, 1851, in condemnation of Francis G. Vigil, of Lima, Peru, which I have not room to quote, and from his allocution to the cardinals of the church, delivered

September, 1851, in which he says that "*he hath taken this principle for basis, that the Catholic religion, with all its rights, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted.*" Well then may he, as he does, unite with his bishops in this country in applauding O. A. Brownson's magazine. Moreover I shall show in my work that the doctrines which I have just stated are an essential part of the constitutional law of this corporation, and that they are at this day taught and defended by Mr. Brownson and sanctioned by the Bishops of Rome at present sojourning in these United States.

On these principles, then, you are called by the providence of God to sit in judgment, and to decide whether the principles of our government were designed to defend such rights of such consciences and to protect and establish the claims and authority of such a corporation.

You are also called to sit in judgment upon the influence of the corporation putting forth such claims upon all the religious, civil, and social interests of the community in ages past and at this day. Especially are you called on to decide upon the influence of the celibacy of the clergy in connection with the confessional, and also of the whole system of monasteries and nunneries established in this land. No other subject more deeply affects the interests of the future mil lions of this continent, which God has given in trust to you.

You are also called upon to consider upon what grounds the mem bers of this corporation base their claims to such prerogatives and rights as they arrogate to themselves; whether they have, indeed, a divine warrant for them, or whether they are based upon a foundation of forgeries and frauds as atrocious as their claims are all-comprehending and exclusive.

My object in this volume is to furnish you with some authentic evidence for your careful consideration in forming your judgment on all these momentous questions.

God's great books of revelation and of history are open before this

nation. The evidence which I adduce is derived from their pages. The foundations of this corporation I have examined and the process of its formation. I have given an historical view of the deeds of three of its leading master builders — one of them the patron saint of the Romish bishops residing in these United States.

I have also considered its influence in the period of its greatest power and most perfect development, and also from that day to this. Its true character is developed in its history and in the word of God.

To this course of historical investigation, as well as to all the other evidence, I ask your careful attention. Remember that you are judges with God in the greatest case of all ages — a case radically affecting the glory and the reign of God and every interest of the whole human family.

May the supreme Judge, in whose court you are jurors, so instruct you that you shall pronounce a righteous judgment according to the law and the facts of the case.

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THE PAPAL CONSPIRACY EXPOSED.

INTRODUCTION.

CHAPTER I.

THE CASE STATED AND THE ISSUE DEFINED.

THE Pilgrim Fathers of New England and the other Protestant founders of this great nation came to this continent, soon after the reformation had shaken the European world, to lay the foundations of a new order of things, by erecting a new social system upon the great principles of civil and religious liberty.

As one illustration of the results of this colonization, we now witness in New England a state of society which, with all its defects, has never been exceeded, and rarely equalled, on earth. Our state of society, too, is the result of the principles and institutions of our fathers. It was their glory, in their own esteem, that they had receded to the uttermost point from the corruptions and pollutions of Rome in doctrine, organization, and morals. Their

foundation was the Bible, and the Bible alone — not the Bible neutralized or rendered poisonous by the traditions of man; the Bible in the hands of the churches and of the people, and not in the hands of a hierarchy falsely calling herself *the church*. Under it have sprung up free governments in church and state, systems of education, purity in the family state, regenerated ministers and churches, benevolent enterprise, science, literature, and the arts.

Results similar to these are also extensively witnessed throughout our land; and it is our fixed purpose, by the aid of God, to make them universal. At this we aim; because it is our firm conviction that we, as a Protestant nation, have received our principles from God, and that he has assigned to us the sublime mission and the glorious destiny of making them universal.

But lo, whilst we are obediently moving on to attain our destiny, an assault is made upon us by a system unique and peculiar, and assuming the style and title of the Church of Rome, the Mother and Mistress of all churches.

We turn to listen to her words. They are bold and lofty. Laying aside all ceremony, she at once denounces us and our fathers as in rebellion against her, our only lawful and religious sovereign, and therefore against Almighty God himself.

We stop to consider more particularly the system which makes such charges and puts forth such pretensions.

We find it to be a system nominally Christian, yet not friendly to other Christian bodies, but excluding and anathematizing them all. It is confined to no nation or government, but exists under all. Its parts in various nations are not, like other religious bodies, independent of each other, but are all organized as one compact system around one head. That head is a temporal ruler in a

territory exclusively his own. He is also a spiritual ruler, and to some extent a temporal ruler, over his subjects in all lands. He claims supremacy over all earthly governments; and, so far as he has had at any time the ability, has exercised this supremacy, and at all times aims to secure the requisite power.

In our land the system has great and constantly increasing numbers. Seven archbishops, thirty-two bishops, one thousand five hundred and seventy-four priests, and a population of three millions are subjected to its sway.

It has exerted great power in politics. Politicians have courted the favor of those who sway this mass of voters. It has also constantly aimed, through pecuniary and political motives, to paralyze and control the Protestant political and secular press.

It has under its control numerous and dangerous organized societies, composed of unmarried men and women withdrawn from domestic life, and specially sworn to extend and defend the authority of the Pope of Rome, the head of the great system.

It is organizing seductive and proselyting systems of education, and aims by means of them to corrupt and enlist in their vast schemes the children of Protestant parents. It has at this time twenty colleges, with two thousand two hundred and forty-seven students; twenty-nine theological seminaries, with upwards of four hundred students; and one hundred and twelve female academies.

It is accumulating property and aiming to concentrate it in the hands of the bishops — the sworn vassals of a foreign monarch. It meets us at every turn in this and in all lands. It shows its true spirit as fast as it gains power; and it significantly threatens us with future retribution whenever it shall gain universal sway.

CHAPTER II.

ILLUSTRATIONS OF THE SPIRIT AND AIMS OF POPERY.

We will illustrate these statements by a few impressive facts. It has ever been the policy of the Papists to charge on Protestants a tendency to all kinds of radical and disorganizing errors, and to assert that the only defence against it is submission to the Papacy. Whenever such tendencies appear to exist in fact, the Papists are emboldened to endeavor to produce a reaction towards their system. Accordingly, when signs of such a state of things began to appear in New England, they put forth new efforts to make proselytes; nor were those efforts entirely fruitless.

In particular, one well-known personage, of New England parentage and education, Orestes A. Brownson, who had himself neared the gulf of infidelity and atheism, unable to extricate himself from the mazes of scepticism, fled for refuge to Rome, and now pronounces the experiment of our fathers a failure, and calls on us to return from our revolt. Thus, in this centre of New England, this bold proposal is made by a descendant of the Puritans to the American mind. Our system is pronounced a failure. Romanism is offered to us in its place; yea, urged upon us as our only refuge from ruin.

Listen to the following words, in which he discloses not only his own feelings, but also the purposes of the Papal corporation:—

"The church may be assailed, will be assailed; but we know it is founded on a rock; and the gates of hell shall not prevail against it. It is now firmly established in this country; and persecution will but cause it to thrive. Our countrymen may be grieved that it is so; but it is useless for them to kick against the decrees of Almighty God. They have had an open field and fair play for Protestantism. Here Protestantism has had free scope, has reigned without a rival, and proved what she could do, and that her best is evil; for the very good she boasts is not hers. A new day is dawning on this chosen land; a new chapter is about to open in our history, and the church to assume her rightful position and influence. Ours shall yet become consecrated ground; and here the kingdom of God's dear Son shall be established. Our hills and valleys shall yet echo to the convent bell. No matter who writes, who declaims, who intrigues, who is alarmed, or what leagues are formed; this is to be a Catholic country; and from Maine to Georgia, from the broad Atlantic to the broader Pacific, the clean sacrifice is to be offered daily for the quick and the dead."

But these words are not original with him; they are but an echo of the voice of the church. The society at Lyons for the propagation of the faith, a Papal organization of great power, to which I shall hereafter recur again, says the same. Speaking of the discovery of America by Columbus, and of the fact that France and Spain took possession for the church, the society says, —

"At a late hour heresy made her appearance, and led to the coasts of North America the most violent of her disciples — the restless Puritans. Soon other sects cast their scum on the same shores, and Protestantism gained

sovereignty in the thirteen colonies which were destined to become the United States. Yet the Catholic church could never abandon THE INVADED TERRITORY."

After unfolding her plans and her vigorous prosecution of them, she says, —

"In view of such beneficial results, we may well believe that the creation of the American episcopate will rank as one of the most important events in the ecclesiastical history of the nineteenth century. Its efficacious activity recalls to mind something of those labors of organization by which the illustrious bishops of primitive times, among the depraved Romans, the Arians, and the barbarians, provided for the future welfare of modern nations."

Nay, Mr. B. openly confesses that there is a system designed to exterminate Protestantism: "Not by force," he says, "but by argument and conviction. The church," he says, "never uses force." Just as true as this has been, so true will it be when they gain the power. We see the parts, therefore, of a universal system; and they agree with the declaration of the Duke of Richmond. He, as is well known, declared that there was a combination of the despots of the old world to destroy our institutions in order to sustain their own. This and other statements of a similar kind will be fully detailed in the succeeding portions of this work. Let no man, then, call it illiberality or persecution if we subject this arrogant and invading system to a thorough scrutiny. We are still the majority. We have liberty and a free press; and God has raised us up, given us the power, and calls us to the work. Yet I desire to say, in passing, that my confidence of success does not rest on man. There is no sufficient power to prevent the spread of that system but God. Its

past sway is owing to its accordance with human depravity; and the same cause will give it power in time to come if God does not interpose. But his glory calls for its ruin. He is strong enough to judge it; and he will. That the time of this judgment is near, gathering signs foretell. The hosts are moving to the field of Armageddon.

CHAPTER III.

THE CENTRAL POWER OF POPERY.

So long as men admit the being of a God and believe in the immortality of the soul, their most powerful motives will be derived from their hopes and fears as to eternal life. It matters not whether these hopes or fears are founded on truth or falsehood, genuine religion or superstition; so long as they exist they will sway the masses of mankind with resistless power. The sway of Popery over the popular mind is derived from this source. It all depends upon a false answer to the question, "What shall I do to be saved?"

The sublimity and importance of the ideas called up before the mind by this brief question I suppose no one will deny. It calls up God; a spiritual world; a moral government; a law and its penalty; a revolt; an atonement; reconciliation to God, resulting in heaven; eternal alienation, resulting in hell. But what has it to do with the central error of Romanism and the main issue between Romanists and Protestants? Much every way, as I shall soon show.

The answer to this question given by the great reformers is plain and distinct. It unfolds God, the correlation of the mind to him, the nature of his law, and of life in him by love, and shows that this perfects the mind and conducts it to its true end. It unfolds sin in its nature,

forms, and effects upon the mind — its guilt, and desert, and eternal consequences. It unfolds the divinity and incarnation of the Son of God and his atonement, and the possibility of pardon on the ground of repentance, faith, and a holy life. And then, with the apostles, it says, "Believe on the Lord Jesus Christ, and thou shalt be saved." This is the answer of the whole evangelical Protestant world. In this they all agree. With them the church of Rome does not agree. Teaching a hell, she admits the need of the question, but answers it falsely. Her answer is, Believe in the church of Rome, and in Christ as the church of Rome believes in him, and thou shalt be saved; believe not, and thou shalt be damned.

But you reply, I have had the Bible from childhood; I have studied it; I have been aided in my study by the instruction of holy men; I think I know what sin is, and that I have repented of it, and trusted in Christ, and am striving to cultivate all the Christian graces and to lead a holy life; and through the mercy of God, through Christ, I hope for heaven. Are not my hopes well founded? But do you believe in the church of Rome? No; I believe in the Bible. But do you believe in the Bible in her sense and according to her interpretation? In some things I do, and in some I do not. In a great multitude of things I regard her as utterly misinterpreting and radically corrupting the word of God; and, on the whole, I regard that church as the man of sin spoken of by Paul and the great harlot spoken of by John. Then of course you cannot be saved; since you not only do not believe in the church of Rome, but blaspheme her — the bride, the spouse, of Christ. But where has God told me to believe in the church of Rome? My Bible says nothing about it. It says, "Believe on the Lord Jesus Christ, and thou shalt be saved." And Paul, in his letter to the church of Rome,

says, "Whosoever shall call on the name of the Lord shall be saved;" but not a syllable about believing in the church of Rome any where.

Now, what has the church of Rome to say to all this, think you? Why, as follows:—

1. You cannot tell what the canon of the Bible is except through the church of Rome.

2. After the canon is made out, you cannot so tell what the Bible means, without the aid of the church of Rome, that it is possible for you to exercise saving faith.

3. The Bible, without the traditions of the church of Rome, is so defective and imperfect that it is not safe to depend upon it.

4. There is only one thing upon which you can depend safely; and that is the church of Rome. Through her you can tell what the canon of the Bible is; through her you can tell what it means; through her you can have all its deficiencies supplied; and thus through her you can trust in Christ, be holy, and be saved.

But what is this church of Rome? Does it mean the whole body of believers under the pope? No, indeed; we are not Congregationalists. It is not their duty to judge or teach; but to hear their superiors, believe and obey. What, then, is the church? If you would know definitely, then hear. It is the body of bishops in union with the pope, their head; and they are inspired, not as individuals, but in their corporate capacity. This is the church that we mean. It is the *ecclesia docens* — the teaching church. It is an inspired, infallible, indefectible body of teachers. These, as a corporation, are, as it were, an incarnation of God — the body of Christ. Through them God speaks and acts. Through them he interprets the Bible and settles all questions of doctrine. Through them he governs the church. Through no other body of

men does he so act or speak. If you hear them, you hear him; if you reject them, you reject him. They occupy precisely the same place relatively to the world that the apostles did of old. Indeed, they are the successors of the apostles, and inherit all their prerogatives and powers; and as a rejection of the apostles would have been fatal then, so is a rejection of this inspired and infallible body of their successors now. Therefore, if you do not believe in the church of Rome, you cannot believe in Christ or be saved. Believe, therefore, in the church of Rome, and through her in Christ, and thou shalt be saved, is still the reply.

We have thus arrived at what is, beyond all doubt, the central power of the Romish system. This is the great citadel of spiritual Babylon. On this point comes up the main, the dividing, issue between Romanists and Protestants. The demand of faith in the Romish corporation as an infallible church, as essential to salvation, is the vital power of the great Romish apostasy; its denial is the fundamental position of Protestantism.

CHAPTER IV.

THE PRECEDING STATEMENTS CONFIRMED.

THAT the rejection of the pope and the corporation of bishops is the essence of Protestantism is exceedingly manifest, as will appear from the following among other reasons: —

1. Though there are numerous other errors in the system, — as image worship, transubstantiation, the mass, purgatory, &c., — yet any one of them can be removed, yea, many of them, and yet leave the mainspring of the system in powerful operation; but take this corporation away, and the system dies. As an ox smitten on the side does not die, nor if you cut off a leg or a horn does he die, but if you smite him on his forehead, on his brain, his whole system is dissolved, and he dies, so is it here. This is the forehead beneath which lies the brain of the system; smite it, and it dies. God has seven hammers, any one of which can smite it with omnipotent power; how much more all! In the proper place I shall produce them. My object now is simply to bring forward the system and show where to smite.

2. Till this is smitten down, it is a wall of defence around all the interior absurdities of the system. In vain do you object against them; it is all set aside as mere private judgment. You deem them false, say they; but what is the worth of your individual opinion? The church deems them true; and who is most likely to be right?

Has she not God's promise to be with her always and to guide her into all truth?

3. It effects a ruinous perversion of the principle of faith — one of the most important and powerful of the soul, and the most injurious in its perversion. Any absurdity however great, once taken into this enclosure, is exempted from the scrutiny of reason, and belief is debased to receive it.

4. It makes the system essentially, logically, and of necessity, intolerant and exterminating, regarding all other systems as the gospel does idolatry — i. e., as rebellion against God. Many Protestants do not seem to be aware of this, and think that Protestants ought to regard Romanism as one of the many fraternal Christian sects. But they mistake its necessary logical relation to all other bodies. It does not acknowledge any of them as any part of the church of Christ, nor as Christians. It does not ask to be put on a level with them. It has no part or lot with them. They are sons of Belial, all of them — enemies of God, children of perdition, on the road to hell; and its only duty and avowed end is to convert or exterminate them.

Indeed, it denounces them all as pagans. The celebrated Brownson, speaking, as he declares, under the sanction of the American Papal bishops, says, (Quarterly Review, January, 1854, p. 96,) "Our American society is *pagan, not Christian.*" Hence he affirms that the Papists are situated as were the first Christians under pagan Rome, and that they are an insulated system in which are all the hopes of society.

"Almost every where the faithful, as under the pagan emperors of Rome, must constitute a society of their own, independent of the pagan society in the midst of which they live, complete in itself, and adequate to all social

wants and necessities. This Catholic society is in the old world the remains of a once general Catholic society; in our country it is, as under the pagan Cæsars, the germ or nucleus of *a new Catholic state.* All the hopes of the old world centre in these Catholic remnants; all the hopes of the new in this Catholic germ. It is this Catholic society, sustaining itself or forming itself under overshadowing heathenism, that we must consult in our addresses and discussions. To save the non-Catholic society from continued decline and corruption is as hopeless as it was to save the Jewish state under the Roman governors, or pagan society under Nero or Diocletian. The thing is out of the question; because modern society, as distinguished from the Catholic, has in itself no recuperative energy, no germ of life. All society must conform to the principles of our holy religion, and spring from Catholicity as its root, or sooner or later lapse into barbarism. The living germ in all modern nations, the nucleus of all future living society, is in the Catholic portion of the population. They are the salt of the earth; they are the leaven that is to leaven the whole lump." — *Quarterly Review*, pp. 97, 98.

The feelings of some Romanists, and even their common sense, may revolt from this; nay, in view of the debased Romanist masses among us, it is both impudent and ludicrous; but it is the stern, inevitable, logical result of the system, avowed in public formulas, fully brought out by Mr. B.

"'It is the intention of the pope to possess this country.' Undoubtedly. 'In this intention he is aided by the Jesuits and all the Catholic prelates and priests.' Undoubtedly, if they are faithful to their religion. 'If the Catholic church becomes predominant here, Protestants will all be exterminated.' We hope so, if exterminated as Protestants by being converted to the Catholic faith."

He at this time deems it politic to disclaim in behalf of the church all force but moral, and says that is enough, and also concedes equal civil rights. His subsequent doctrine as to extermination will depend upon the power of the church. He then proceeds: —

"Save, then, in the discharge of our civil duties and in the ordinary business of life, there is and can be no harmony between Catholics and Protestants. The two parties stand opposed; separated, not by a mere paper wall, as some of the sects are, but by a great gulf. The people of Christ (i. e., the Romanists) are a peculiar people; they stand out from the world, distinct, separate; and must, if they will be the people of Christ. They can have no fellowship with Belial, nor live in peace and harmony with his children, (i. e., the Protestants.")

From such views he anticipates a Protestant reaction; but he treats it with supreme contempt. He says, —

"The signs of the times seem to indicate that the several tribes of Goths, Vandals, Huns, and other barbarians are forming a league for a new invasion of Rome. Well, be it so. He that dwelleth in the heavens shall laugh at them, and the Lord shall deride them. The Episcopalians may read their destiny in that of the old Donatists, whom in many respects they resemble; and all the Protestant sects combined are not so formidable to the church as were at one period the old Arians. The church triumphed over the Arians; she will triumph over the Protestants. A union whose principle is hatred will not long subsist, but will soon break asunder. Protestantism is doomed. The devil may be very active and full of wrath and utter great swelling words for a season, because he knows that his time is short; but Protestantism must go the way of all the earth."

This seems to be sufficiently explicit. Yet doubtless

there will be still some charitable souls who will think it illiberal to suspect the Romanists of ulterior evil designs, and call even argument in self-defence persecution, and wonder why we will persecute a sect of Christians who have been so far liberalized by modern progress as to outgrow their ancient bigotry and exclusiveness.

5. So far as it is believed, it becomes a corporation invested with the highest powers of despotism that the mind of man can conceive. It has the monopoly, not of banking, or corn, or wheat, but of the grace of God, of heaven and hell; and such a body will bind men to their sway by the whole weight of eternal joys and eternal woes. It has logically carried out its views; and kings and nations have quailed before its terrors. Its logical tendencies are still the same. Nothing but the counterpoise of Protestantism prevents it. On this it gnashes its teeth, and longs to exterminate it. To be sure, they tell us that it will be safe to put such power into the hands of such a corporation; for God will not let his bride, his wife, abuse it. Gentle souls! As if the experience of more than a thousand years had thrown no light on that point!

6. It urges, in the nature of the case, the most important and momentous claim that a body of men can make. It involves not merely a question of truth or falsehood, as in the case of common historical facts. It admits of no middle ground between the highest and most momentous truth and a falsehood of the deepest and most damning guilt. God either sanctions the claim with his whole soul, or with his whole soul he abhors it.

7. If such a question is involved, it can be settled. There must be truth on such a point. Interest and organic power may resist; but God is almighty; and he can so wield truth that they will give way.

8. It is the great question of the age. For three hundred

years Christendom has been divided into two contending camps. Things cannot remain so: there must be a decision; there will be. The systems are diametrically opposed: one must and will exterminate the other. But it will not be without a moral conflict unknown before — the battle of the great day of God Almighty.

From this brief view of the state of the case one thing is clear — that it is a system that ought, especially at this time, to be thoroughly understood; not misrepresented, not dealt with on grounds of prejudice, but studied, analyzed, understood in the light of history, philosophy, and Scripture.

We ought not to be simple, credulous, and the dupes of craft and delusion. The main stress of the conflict will be upon such points as these: Is there evidence in the nature of things, or in the word or in the providence of God, as developed in history, that the claims of this corporation are well founded? Or do they prove them to be false, impious, and destructive?

In reply to these inquiries, I shall undertake to show that, so far is the Romish corporation from being an ordinance of God, it is rather a fraudulent conspiracy against the interests of God and humanity; that it is so far from having its basis in Scripture and reason that it is rather an imposture and a forgery; that it is so far from being God's messenger of blessings to men that it is rather the enemy of mankind and hostile to the best interests of society; and that Protestantism, so far from deserving the anathemas and curses heaped upon it by that proud and aspiring corporation, is founded in truth, is honorable to God, and is the only sure defence of our country and of mankind.

PART I.

ROMANISM A FRAUDULENT AND PERSECUTING CONSPIRACY.

CHAPTER I.

THE RIGHTS OF MEN AS TO TRUTH AND FIDELITY INVADED BY ROMANISM.

THE nature of man as a social being is such that his fundamental necessity is a knowledge of the truth. He is called on to act in a great system with man and with God. How, then, can he act aright unless he knows what that system is and what are his relations to it? How can man act safely and confidently in his intercourse with man unless he knows the real state and relations of the things and events around him? Every man, therefore, has an indefeasible claim on his fellow-man to know from him the truth. To establish and justify the utterance of falsehood, is to strike a blow at the very basis of the social system.

If, then, all men have a right to know the truth as to God and man, no man or body of men has a right to

delude them, even under the pretence of promoting their good, or for the sake of any alleged general interest.

All men have a right also to truth and fidelity as to promises and contracts.

They have no less a right to defence in a free use of their powers in the study of God and his laws and works and truth in general.

All these rights the Romish corporation invades. In fact, it is a conspiracy to defraud men of all their rights, and to disfranchise and extirpate all who refuse to submit to its claims.

They take the ground that no man has a right to know the truth from them in any case where they regard it as inconsistent with their own interests.

That no promises or oaths are binding to those who oppose their interests and renounce their authority; and that all the civil and political rights of those who thus oppose their interests are forfeited, as well as their property and lives.

A corporation which takes this ground is, in the strictest and most absolute sense, a fraudulent conspiracy against the interests and the rights of mankind.

In discussing these allegations, we should not deem it sufficient to look at the professions made by the advocates of the corporation when weak and in the minority, but should ask, What are the principles of the corporation itself? What has it always avowed and done whenever no external power has prevented its full development? These inquiries shall be answered by an appeal to history.

No system has a history more full and definite. The tendencies which we shall allege have imbodied themselves in facts; indeed, its history is one great tragedy. It is like the prophet's roll — written, within and without, with mourning, lamentation, and woe.

CHAPTER II.

POPISH PRINCIPLES OF VERACITY AND FIDELITY

No man can understand the Papal church until he has thoroughly learned that it is a corporation which, on fixed principle, authorizes the practice of perfidy in its own defence. It is no less certain that no man is qualified to deal with the system and its defenders until their use of falsehood is perfectly understood.

There is among Protestants a tacit understanding that a solemn assertion of falsehood before God is wrong; and when ministers, bishops, and universities swear to the truth of certain assertions, it seems dishonorable not to believe them.

But he who does believe them in any case affecting the interests of their religion is simple. In precisely such circumstances, their most eminent popes and prelates have not hesitated to equivocate, deceive, and even directly and unequivocally to lie. Yea, their principles offer rewards to such lying, as eminently meritorious in the sight of God.

It is, therefore, no want of charity, it is no want of magnanimity, to deny any credence to any of the advocates of this system on their mere word and in cases affecting its interests. It would be, on the other hand, inexcusable weakness and simplicity to believe them. In addition to the effects of the perverted teaching of this corporation, there is also the influence of the fact, which I shall soon

develop, that it is so founded on fraud and forgeries that it cannot bear the scrutiny of an impartial historian. But it is obvious, that if a true view of history is ruinous to powerful existing organizations, even if they were not educated to lie, great would be the temptation to color, distort, or deny the real facts of history. But if any corporation is from education prone to falsify history, and is under the influence of base examples and principles, how much more sure the results! If, therefore, of the Romish corporation all these things are true; if a true view of history will destroy them; if they are trained to the use of forgery and fraud, and are under the influence of base principles and precedents, — we need to be fully aware of these facts. For this purpose I propose to state at some length what are the genuine principles and what has been the practice of the Romish corporation as it regards lying and perjury for the good of the church.

I have no intention, in this inquiry, to bring any sweeping charges against every individual who is found in the Catholic laity. I do not confound them with the corporation by which they are ruled, and of which few of them study or understand the real principles. To a great extent, they are more deceived than deceiving. Nor do I intend to overlook the fact that there are, in the great body of Romish ecclesiastics and historians, a few writers of very honorable principles and practice. Thus I do not intend to include in any one general statement persons whose principles and practice are so unlike as those of Pascal, Fenelon, Dupin, Sarpi, De Thou, Daunou, on the one hand, and Escobar, Molina, Baronius, Bellarmine, De Maistre, &c., on the other. In a body so divided into parties and factions as the church of Rome has always been, and in which characters and principles are so various, all indiscriminating charges on masses are to be utterly

reprobated. Nor do I intend to hurt the feelings of any by charging on them the belief of principles which they disavow in theory and repudiate in practice.

But, as a great conflict is before us, I do propose to inquire, What ought a wise, honorable, just, and benevolent Protestant to think of the principles and influence of the great Romish system that opposes him, as it regards speaking the truth, and also as to the observance of truth, as it regards history, reputation, contracts, covenants, and oaths? This is essential, —

1. As a safeguard against the abuse of that benevolent and honorable simplicity of unsuspecting minds on which unprincipled deceivers are ready at all times to practice. If we are to deal with a society who have reduced the art of lying or equivocation to system, we ought to know them, and not be overreached by them.

2. As essential in order to aid in forming a judgment as to the real facts of history. If a whole body is tempted, by fear of ruin, to misrepresent facts, we ought ever to bear it in mind.

3. As having a direct bearing on the logic of the main question — the existence of an infallible corporation; for, if in the middle ages the Romish corporation decreed what all concede to be false and immoral, their claims are destroyed.

I come, therefore, directly to the question, How shall these principles be ascertained? What is the highest and most decisive evidence? And I reply, Not the testimony of British laymen or ecclesiastics in the Papal church, who had in this age of light a high interest to deny certain allegations as to the doctrines of that church, in order to gain political privileges, whilst still they had no power to settle points of faith; nor the testimony of foreign universities, who are equally devoid of power to settle points of faith.

I make these remarks in order to introduce the experience of Great Britain upon the point in question. This will open a most instructive chapter of history, which the people of this nation would do well to study. Questions are at issue in this country as to the relations of the Papacy to all civil governments which are of fundamental moment. They will be met with the whole energy of the Papal corporation. We need fully to understand the ground on which we stand. They will affect also every historical or religious question that may come up in dealing with that corporation.

CHAPTER III.

PAPAL PROFESSIONS IN GREAT BRITAIN AND AMERICA.

During the long controversy on Catholic emancipation, incessant efforts were made by Charles Butler, a learned Popish lawyer, and by others, to convince the British public that it was safe to restore to British Romanists full political powers and privileges, on the ground that the Romish system did not justify a violation of faith or of good morals. To obtain satisfaction for the British government, appeal was made to individual divines and to certain foreign universities to ascertain whether the real principles of the Papacy justified the pope in deposing heretical monarchs and absolving their subjects from the oath of allegiance, and, in general, the violation of faith with heretics.

The universities addressed were those of Louvain, Douay, and Paris, in France, and Alcala, Valladolid, and Salamanca, in Spain. The faculties of all these universities unanimously declared that the principles of the Romish system did not justify any of these things. They were even, in the words of the University of Louvain, "struck with astonishment that such questions should, at the end of this eighteenth century, be proposed to any learned body by inhabitants of a kingdom that glories in the talent and discernment of its natives." The University of Alcala does not hesitate to say that those who imputed to the Romish church such doctrines were instigated by

the devil, even as of old the Jews were instigated by him to slander Christ.

The reply of the University of Douay, as the shortest, we will quote from Butler's Historical Memoirs, vol. i., pp. 445–448.

Extracted from the Register of the Sacred Faculty of Divinity of the University of Douay.

January 5, 1789.

At a meeting of the faculty of divinity of the University of Douay, the dean informed them that the Catholics of England were desirous of the opinion of the *faculty* upon three questions, the tenor of which was as follows: —

1. Has the pope, by virtue of any authority, power, or jurisdiction derived to him from God, or have the cardinals, or even the church itself, any civil authority, civil power, or civil jurisdiction whatsoever in the kingdom of England?

2. Can the pope, the cardinals, or the church herself absolve or free the subjects of the King of England from their oath of allegiance?

3. Is there any principle of the Catholic faith by which Catholics are justified in not keeping faith with heretics or other persons who differ from them in religious opinions?

These questions first having been privately considered by each professor of divinity, and afterwards having been attentively discussed by the public meeting, —

To the first and second of them the sacred faculty answers, That no power whatsoever, in civil or temporal concerns, was given by the Almighty, either to the pope, the cardinals, or the church herself; and consequently that kings and sovereigns are not, in temporal concerns, subject by the ordination of God to any ecclesiastical power whatsoever; neither can their subjects, by any authority granted to the pope or the church from above, be freed from their obedience or absolved from their oath of allegiance.

This is the doctrine which the doctors and professors of

divinity hold and teach in our schools; and this all the candidates for degrees in divinity maintain in their public theses.

To the third question the sacred faculty answers, That there is no principle of the Catholic faith by which Catholics are justified in not keeping faith with heretics who differ from them in religious opinions. On the contrary, it is the unanimous doctrine of Catholics, that the respect due to the name of God, so called to witness, requires that the oath be inviolably kept to whomsoever it is pledged, whether Catholic, heretic, or infidel.

Done on the day and in the year above stated, by order of the illustrious lords of the holy faculty.

(Signed) BACQ, beadle and secretary.

It agrees with the original. Witness my hand.

BACQ, beadle and secretary.

We, the sheriffs of the town of Douay and justices of the police, certify, to all whom it may concern, that the Sieur Bacq, who has signed the above deliberation, is beadle, as well as secretary and registrar, to the faculty of holy theology in the university of this town, and that to all acts so signed by him credence is to be given in and out of court. In witness whereof, we have caused these presents to be signed by one of the registrars of the said town, and the seal of the said town, where neither stamped paper nor a small seal are in use, to be fixed to them.

The 12th January, 1789.

HERBAUT, by order.

The Answer of the Faculty of the Canon and Civil Law in the same University of Douay.

Having seen and attentively considered the above written questions and the answers of the sacred faculty of divinity to them, the faculties both of the canon law and of the civil law declare that they, without hesitation or doubt, concur in the aforesaid answers of the 5th instant, and that they have always firmly believed and

uniformly taught that neither the cardinals, nor the pope, nor even the church herself have any jurisdiction or power, by divine right, over the temporals of kings, sovereigns, or their subjects ; and consequently that kings and sovereigns are not, in temporal concerns, subject by the ordination of God to any ecclesiastical power whatsoever ; nor can their subjects, by any authority granted to the pope or the church from above, be freed from their obedience or absolved from their oaths of allegiance.

Further : the doctors of these faculties declare, That an oath implies an obligation of natural and divine right, by which the party is bound to perform the promise contained in his oath to whomsoever that promise be made, whether he be a Catholic, a heretic, or an infidel ; and that no person, through pretext of heresy or infidelity in the party to whom the promise is given, can be released from his obligation. The Catholic religion, far from admitting any principle by which oaths can be dispensed with, holds such perjuries in abhorrence.

In testimony of which we have ordered our scribe to sign this instrument. Done at Douay this 9th of January, 1789.

SIMON, beadle and secretary.

We, the sheriffs of the town of Douay and justices of the police, certify to all whom it may concern, that the Sieur Simon, who has signed the above deliberation, is beadle, as well as secretary and registrar, to the faculty of civil and canon law in the university of this town, and that to all acts so signed by him credence is to be given in and out of court. In witness whereof, we have caused these presents to be signed by one of the registrars of the said town, and the seal of the said town, where neither stamped paper nor a small seal are in use, to be affixed to them.

The 12th January, 1789.

HERABUT, by order.

The effect of such assertions on Protestants, ignorant of the mazes of Romanism, would of necessity be great. Nor do we wonder at it. Men of such eminence and

learning, they would naturally conclude, know what the Romish system is; and we ought not to distrust such confident assertions.

The Romish committee of Ireland in 1792, in the name of all their Popish countrymen, and the Irish bishops, Murray, Doyle, and Kelley, in their examination before the British Commons in 1826, made similar protestations against the doctrines charged.

The past history of Great Britain ought to have taught them caution; but they believed, and, to a certain extent, have acted accordingly.

PAPAL PROFESSIONS IN AMERICA.

Even in Boston, at a time when the public mind began to be aroused in view of the dangers impending from the developments of the Papal conspiracy against these United States, these same responses of foreign universities were referred to as evincing that there was no ground for distrust and alarm by those who, for various reasons, were disposed to look on the best side of Romanism. The reply of the University of Douay, which is before them, will enable my readers to judge of the tenor of all the others; and certainly its denial of the doctrines imputed is sufficiently explicit. If it were safe to regard such statements at all as having authority, it would probably increase the force of this particular document that we have in it the statement of the faculty of the canon and civil law, which was not the case in the other universities.

Mr. Brownson, too, on this side of the Atlantic, has undertaken to speak in the name of his church, and to denounce in no measured terms all who, with Professor Park,

have dared to impute to her the maxim that no faith is to be kept with heretics. Hear his indignant disclaimer : —

"'No faith to be kept with heretics.' Where did the professor learn that this is a maxim of Catholicity? It is false. Catholicity knows no such maxim; and Catholic history authorizes no inference that she practically adopts or in the least conceivable manner countenances it. Individuals of bad faith may be found, no doubt, even among Catholics; but that Catholicity or Catholic doctors any where countenance any thing of the sort, is a malignant falsehood. We are taught and required to keep our faith with all men; and faith plighted to a heretic can no more be broken without sin than faith plighted to a true believer. We would that Protestants would observe a tithe of the good faith towards Catholics that Catholics do towards Protestants; and, when they shall do so, we give them leave to abuse our morals to their full satisfaction."

Bishop Kenrick, of Philadelphia, has also given assurances of a similar import. He was induced to do it in order to produce the belief that no danger is to be apprehended to the political institutions of this country from the extensive spread of the Romish system. Romanists, he assures us, whether ecclesiastics or laymen, are as good citizens as any Protestants whatever, and do not hold the odious dogmas as to the violation of faith to heretics that are imputed to them. See his treatise on the Primacy, pp. 469–471.

CHAPTER IV.

WHAT OUGHT WE TO BELIEVE?

WHY ought we not to believe such statements? Can we suppose that such men are mistaken, or that they will wilfully falsify?

Without answering the question as to wilful falsification, I reply, all such statements are of no force, because they produce no evidence from those whose prerogative it is to decide what is, and what is not, a part of the Romish faith. That there is such a body, they know as well as we. Why, then, instead of giving us their own assertions, do they not give us the words of that supreme authority?

They know, as well as we, that no bishop, and no faculty of any university, can settle a principle of the Romish faith. The fundamental principles of the system forbid it. They know, too, that all such statements are worth no more than so much waste paper.

These universities, as well as Charles Butler, the historian and leader of the Romish party in England, and the Romish laity, followed the principles of the Gallican or cisalpine divines, at the head of whom was Bossuet, who wrote under the influence of the great monarch of France. But neither the Pope of Rome nor a general council ever sanctioned the views of these divines. Of what use, then, is it, in such a case, to appeal to the opinions of such authorities?

Nor is any more weight due to the American protestations, especially to the statements of Mr. Brownson. We may well ask what is his authority, that he should undertake to settle a question like this? He is not even an ecclesiastic; he is a mere layman; and he knows, as well as any one else, that on a point like this his assertions have no more weight than the light dust of the balance.

WHAT IS THE SUPREME TRIBUNAL?

What, then, is binding on all Romanists as an article of faith? What is the highest authority in such a case? Whose decision is final and supreme? I answer, that which is binding according to the views of all; that which is the highest evidence is the decision of a general council, sanctioned by the pope, or a decision of the pope, *ex cathedra*, acquiesced in by the bishops.

That this is the true view of the case, Mr. Brownson will not pretend to deny. He has distinctly affirmed it. The statement of Peter Dens is perfectly coincident.

"To whom does the authority of judgment in controversies respecting the faith belong?"

"Ans. To the superiors of the church; namely, to the bishops, and above all to the supreme pontiff."

"Does this judgment in matters of faith not appertain to theological doctors or other ecclesiastics?"

"Ans. No; and hence, in general councils, they have not a decisive vote; but they are admitted to them only for the examination of subjects and for consultation; much less, therefore, are *laymen* judges in matters of faith."

He also says of the bishops not assembled in council, that, if they coincide with a decision of a pope, it is of equal authority as if they were in council; for "the

church dispersed is equally infallible as if assembled in general council, and is the same tribunal."

Nor is it necessary that all the bishops should be unanimous; "but a moral uniformity of the bishops is sufficient, or the greater part of them agreeing with their head, the supreme pontiff."—Nos. 80, 81.

We demand, therefore, not the protestation of Mr. Brownson, nor of the Universities of Paris, Louvain, Douay, Alcala, and Salamanca, nor of the Romanist prelates, priests, and laity of Great Britain made after the reformation had shown so clearly the horrors of the doctrines of the Roman corporation that they were compelled to renounce them to escape the detestation of outraged humanity, and made to gain political privileges of which the genuine doctrines of that corporation rendered them unworthy; we demand the decision of that corporation to whom alone, on Romish principles, it belongs to settle questions of truth and duty for the Romish world. And I am constrained to ask, Why did not Mr. Pitt propose directly his queries to the court of Rome, and request a bull, to be acquiesced in by all bishops, in which the pope should renounce all claims to civil authority out of his own territories, and all power to depose monarchs and other rulers, and to release their subjects from their oath of allegiance, and in which especially he should condemn as heretical the maxim of so many of his predecessors, that no faith is to be kept with heretics? Or why did he not request a general council, in which these things should be clearly defined and settled to the satisfaction of his Protestant majesty the King of Great Britain? Did he infer from the previous systematic opposition of the popes to sanctioning those disclaimers on these points, which had been inserted by the British kings in the oaths of allegiance tendered to their Romanist subjects, and which opposition

even Charles Butler is obliged to condemn as wrong, that the pope was unwilling to commit himself on these points, lest he should renounce powers which it might be expedient still to retain for future use?

If so, was it not the extreme of simplicity in him to think that, by a mode so purely congregational, he could decide what are the doctrines of the Romish church? What right have laymen, and priests, and professors in universities to decide what are the doctrines of the Romish church? Who authorized them? Who gave them their authority? So, too, Mr. Brownson's indignant disclaimer of Professor Park's implication, that the Romish church have taught the maxim, no faith is to be kept with heretics, — of what worth is it? He is neither the pope nor a general council, and his opinion is worth no more than that of any Protestant, and far less than that of Professor Park, as we shall soon see. From all private opinions, then, I shall appeal to the decisions of popes, acquiesced in by the bishops of the Catholic world, and of general councils, for direct and decisive evidence on the point in question.

There is also another kind of evidence to which I shall resort. It is the ARGUMENT CUMULATIVE FROM FACTS, on the obvious principle that though one case of forgery, lying, or perjury does not prove that the system tends to such results, yet the repetition of such facts, in great numbers and on the great scale, does implicate the radical character of the system. The coming up of one poisonous weed does not prove that a given soil has in it the seed of such weeds; but if, year after year, such weeds spring up in all directions and in spite of all kinds of culture, it is proof that the seed of such weeds is in the soil. So if, for centuries, when the system of Romanism was most fully developed, forgeries, lying, and perjury

became the order of the day, and if the chief advocates for the Papacy have introduced the most perfect system of perjury and lying by rule ever known on earth, then it must be conceded that the roots of lying and perjury lie deep in the soil of the system, and that the forementioned facts of history are their natural and genuine development.

CHAPTER V.

POSITIONS TO BE PROVED.

In conducting the examination, I shall consider mainly that period in history when the system was left most to itself, when there were no Protestant nations to fear or to delude, and when it felt that the world was its own. Then, surely, would a divinely established and infallible corporation show its true character and develop its real principles.

I refer to the period between the consummation of the Papal power by the forged decretals and the time of the council of Constance. During this time the following general councils were held: 1123, 1st Lateran; 1139, 2d Lateran; 1179, 3d Lateran; 1215, 4th Lateran; 1245, 1st of Lyons; 1274, 2d of Lyons; 1311, council of Vienna; 1409, council of Pisa, which the Italian party consider as not established among the general councils; 1414, the council of Constance.

The decrees of these councils are now before me in the third volume of Binius, from which I shall make extracts. This is a part of the Roman Bible. It has, in fact, had far more authority in the Roman world than the word of God. As in the days of Christ, they have made void the law of God by their traditions. Referring to this and to other sources of evidence, then, I affirm the following things: —

1. That the Romish church has taught and sanctioned

lying and perjury, by professing to dissolve political oaths and other obligations, and authorizing and commanding men to act as if they were dissolved. Thereby she has involved them in the guilt of lying and perjury before God and man, as all enlightened Christians at this time fully believe.

2. The principle that no faith is to be kept with a heretic was formally established by the church as an article of faith, and all were solemnly anathematized who should dare to call it in question.

3. The real nature of the dispensing power exercised by the popes was in history illustrated in such a variety of cases that there can be no possibility of misunderstanding it. It has been used to dissolve, 1. A most solemn covenant sanctioned by oath between the pope and a Catholic sovereign. 2. To dissolve most solemn covenants on oath between themselves and the body of cardinals. 3. To dissolve solemn covenants on oath between two Catholic sovereigns. 4. To dissolve a most solemn covenant on oath between a Catholic and a Mahometan sovereign. 5. To dissolve the oaths of subjects to rulers, both Catholic and heretical. 6. To dissolve all obligation of all kinds and of all men towards heretics.

4. The effects on human society and on the feelings of men, as to the obligations of truth and the sacredness of an oath in the Romish world, have been such as would naturally be produced by such doctrines.

5. Even since the reformation, a code of morals has been promulgated, especially on the subject of lying and perjury, which is adapted to sap the very foundations of civil society and reduce the world to a state of perfect moral degradation and anarchy. And, what is worthy of special notice, it was promulgated by the most prominent defenders of the Papacy, the society of the Jesuits — con-

cerning whom we are now taught by Mr. Brownson that they have been hated in all ages for righteousness' sake. They were so holy, he would have us believe, that this wicked world could not endure them; and their suppression and restoration he compares to the crucifixion and resurrection of Christ.

6. In connection with these facts, we are to consider the forgeries which have disgraced the Romish corporation in all ages, the notorious frauds as it regards relics and miracles, and the cases in which prominent ecclesiastics have been detected in notorious falsehoods as a means of promoting their system, and then ask, Is such a coincidence of so many different systems of lying and perjury in connection with the same body, followed up by correspondent practice, an accident?

Does it not rather look like the carrying out of certain great original and fundamental principles of the system? If, then, we find these principles formally laid down by supreme authority, and in numerous and various modes reduced to practice, can any evidence be conceived of more decisive?

7. In order to complete the statement of facts, we add, finally, that this system of perfidy and fraud has been linked in with, and ministered to, an extended and execrable system of persecution, with which the corporation of Rome has endeavored cruelly to exterminate all whom it has perfidiously disfranchised.

CHAPTER VI.

TESTIMONY ADDUCED.

I HAVE now arraigned the Romish corporation before the bar of God and of the community on a charge of no light moment, either to them as a body, or to us as a nation, or to the human race. Let, then, every thinking mind closely scrutinize the sufficiency of my evidence.

JOHN HUSS AND THE COUNCIL OF CONSTANCE.

I shall begin with a clear development of the principles and practice of the Romish church, as defined by the council of Constance. This, as all know, was convened to terminate the great schism. Of it, Charles Butler, a distinguished English Romanist, says, "It is eminent by the number and character of the persons present at its deliberations, the regularity of its proceedings, and the wisdom and energy of its decrees. It was attended by thirty cardinals, four patriarchs, twenty archbishops, three hundred bishops, and one thousand other ecclesiastics."

Bonnechose says, "The composition of the council was worthy of the great interests that were to be discussed. There was not a kingdom, or state, or republic, or scarcely a city or community that was not represented at Constance. Two popes, John XXIII. and Martin V., acted

as presidents, one at the beginning, the other at the end." John Huss was summoned to appear before the council and answer to charges against him for heresy. Before going, he applied to the Emperor Sigismund for a safe conduct. It was given. The terms were as follows: —

"We have received the honorable Mr. John Huss under our protection and defence." To all authorities he says, "Allow him without any impediment to go, to stop, to remain, and TO RETURN freely; and, whenever it shall be necessary, let it be your pleasure, as it is your duty, to make provision for his secure and safe conduct, for the honor and reverence of our majesty."

Notwithstanding this, the council, by a deputation to the emperor, distinctly urged it upon him that he was under no obligation to keep his promise to a heretic. Dachery, an eye witness, in his German history of the council, confirms this fact: he says, "The deputation, in a long speech, persuaded the emperor that, *by decretal authority*, he should not keep faith with a man accused of heresy." And in the canon law, Decret. Greg., book v. tit. viii. cap. xvi., we find as follows: —

"Those who were bound by any obligations to heretics are freed from all obligation." "Let those who were bound to those who have manifestly fallen into heresy *by any compact*, NO MATTER WITH WHAT DEGREE OF STRENGTH IT MAY HAVE BEEN CONFIRMED, know that they are absolved from all obligations of FIDELITY, authority, and obedience of any kind."

In the third Lateran council, twenty-seventh canon, a similar injunction exists as it regards those who countenance certain heretics whom the council had excommunicated.

"Let those who are bound to them by any compact or covenant know that they are released from all obligation of fidelity, homage, and every kind of obedience whilst they remain in so great iniquity."

This, it seems, they urged on the emperor, as applicable to him if he protected Huss. The council also threatened Sigismund, as he expressly affirms, that they would break up the sessions and disperse, and thus defeat his great end, — that is, the healing the schism, — if he persisted in his purpose to defend Huss according to his safe conduct. In these and other ways they prevailed. Sigismund was taught by them that no faith was to be kept with a heretic, and urged against his better feelings, till he consented to do the will of the council. Huss refused to perjure himself by abjuring errors which he did not hold; nor would he renounce what the council called errors till convinced by them from the Bible that they were so. Hence they condemned him to the stake; degraded him to the condition of a layman; *delivered him to the emperor;* he delivered him to the chief magistrate of Constance, and he to the executioners.

Let us survey the closing scene. I give it in the words of Emile de Bonnechose, in his Reformers before the Reformation, pp. 103, 104, New York edition: —

"They placed on his head a sort of crown, or pyramidal mitre, on which were painted frightful figures of demons, with this inscription: 'THE ARCH-HERETIC;' and, when he was thus arrayed, the prelates devoted his soul to the devils. John Huss, however, recommended his spirit to God, and said aloud, 'I wear with joy this crown of opprobrium, for the love of Him who bore a crown of thorns.'

"The church then gave up all claim to him; declared him a layman; and, as such, delivered him over to the secular power, to conduct him to the place of punishment. John Huss, *by the order of Sigismund, was given up by the Elector Palatine, vicar of the empire, to the chief magistrate of Constance, who, in his turn, abandoned him to the officers of justice.* He walked between four town serjeants to the place of execution. The princes followed, with an escort

of eight hundred men, strongly armed; and the concourse of the people was so prodigious that a bridge was very near breaking down under the multitude. In passing by the episcopal palace, Huss beheld a great fire consuming his books; and he smiled at the sight.

"The place of punishment was a meadow adjoining the gardens of the city, outside the gate of Gotleben. On arriving there, Huss kneeled down and recited some of the Penitential Psalms. Several of the people, hearing him pray with fervor, said aloud, 'We are ignorant of this man's crime; but he offers up to God most excellent prayers.'

"When he was in front of the pile of wood which was to consume his body he was recommended to confess his sins. Huss consented, and a priest was brought to him, a man of great learning and high reputation. The priest refused to hear him unless he avowed his errors and retracted. 'A heretic,' he observed, 'can neither give nor receive the sacraments.' Huss replied, 'I do not feel myself to be guilty of any mortal sin; and, now that I am on the point of appearing before God, I will not purchase absolution by a perjury.'

"When he wished to address the crowd in German, the Elector Palatine opposed it, and ordered him to be forthwith burned. 'Lord Jesus,' cried John Huss, 'I shall endeavor to endure with humility this frightful death, which I am awarded for thy holy gospel. Pardon all my enemies.' Whilst he was praying thus, with his eyes raised up to heaven, the paper crown fell off: he smiled; but the soldiers replaced it on his head, in order, as they declared, that he might be burned with the devils whom he had obeyed.

"Having obtained permission to speak to his keepers, he thanked them for the good treatment he had received at their hands. 'My brethren,' said he, 'learn that I firmly believe in my Savior: it is in his name that I suffer; and this very day shall I go and reign with him.'

"His body was then bound with thongs, with which he was firmly tied to a stake driven deep into the ground. When he was so affixed some persons objected to his face being turned to the east, saying that this ought not to

be, since he was a heretic. He was then untied and bound again to the stake with his face to the west. His head was held close to the wood by a chain smeared with soot, and the view of which inspired him with pious reflections on the ignominy of our Savior's sufferings.

"Fagots were then arranged about and under his feet, and around him was piled up a quantity of wood and straw. When all these preparations were completed, the Elector Palatine, accompanied by Count d'Oppenheim, marshal of the empire, came up to him, and for the last time recommended him to retract. But he, looking up to heaven, said with a loud voice, 'I call God to witness, that I have never either taught or written what those false witnesses have laid to my charge. My sermons, my books, my writings have all been done with the sole view of rescuing souls from the tyranny of sin; and therefore most joyfully will I confirm with my blood that truth which I have taught, written, and preached, and which is confirmed by the divine law and the holy fathers.'

"The elector and the marshal then withdrew, and fire was set to the pile. 'Jesus, Son of the living God,' cried John Huss, 'have pity on me!' He prayed and sung a hymn in the midst of his torments; but soon after, the wind having risen, his voice was drowned by the roaring of the flames. He was perceived for some time longer moving his head and lips, and as if still praying; and then he gave up the spirit. His habits were burned with him; and the executioners tore in pieces the remains of his body and threw them back into the funeral pile until the fire had absolutely consumed every thing. The ashes were then collected together and thrown into the Rhine."

Of these proceedings the council of Constance are the real authors. So they regarded the case, and felt themselves called on to defend both themselves and Sigismund. To effect this they passed two decrees — one relating to the impropriety of allowing a safe conduct to arrest trial and punishment for heresy; the other to defend Sigismund for his treachery to John Huss, in authorizing his punish-

ment and giving him up to the magistrates of Constance to be burned. In this second decree they not only state the doctrine that no faith is to be kept with heretics, but solemnly anathematize all who shall dare to call in question the proceedings of the council or of Sigismund.

Concerning this Gieseler says, "To justify the emperor for the infringement of his safe conduct, the council passed the shameful decree, that no faith need be held with a heretic." The following is a literal translation of these decrees:—

"This holy synod declares that no prejudice to the Catholic faith can or ought to be produced, and no impediment to ecclesiastical jurisdiction interposed, by any safe conduct given by the emperor, kings, and other secular powers to heretics or those charged with heresy, supposing that they shall thus recall them from their errors, whatever be the obligation with which they have bound themselves. But, notwithstanding the said safe conduct, it shall be lawful for a competent ecclesiastical judge to inquire into the errors of such persons, and to proceed against such errors in other ways, according to their deserts, and *to punish them as much as justice demands* if they shall obstinately refuse to recant their errors, although they came to the place of trial relying on the safe conduct, and otherwise would not have come."

The second decree is this:—

"Whereas some ill-informed or ill-disposed persons, or some accustomed, perhaps, to think themselves wiser than they ought, not only assail his royal majesty with slanderous tongues, but even, as it is said, this holy council, saying or insinuating, publicly or privately, that the safe conduct given by that most unconquerable prince Lord Sigismund, King of the Romans and of Hungary, to John Huss, that heresiarch of damnable memory, was violated when it ought not to have been, contrary to justice or honor; when still the said John Huss, obsti-

nately assailing the orthodox faith, had rendered himself undeserving of any safe conduct and privilege; *nor ought any faith or promise to be observed to him, to the injury of the Catholic faith, by any law, natural, divine, or human.* Therefore the said holy synod, by the terms of this decree, declares that the aforesaid most unconquerable prince did what was suitable according to the claims of justice, and what was becoming his royal majesty, concerning the aforesaid John Huss, notwithstanding the aforesaid safe conduct — ordaining and enjoining on all faithful Christians, in general and in particular, that no one hereafter shall reproach this sacred council or his royal majesty with their conduct towards the aforesaid John Huss, or in any way speak to their discredit. But whoever shall do otherwise, let him be punished without mercy, as a supporter of heresy and guilty of treason."

Notwithstanding, therefore, the accumulated protestation of the foreign universities to Mr. Pitt and the indignation of Mr. Brownson, this infallible council has taught the doctrine, in theory and practice, that no faith is to be kept with heretics; and not only so, but they have taught it as an article of faith, and declared him worthy of punishment without mercy, as a heretic, if he denies it.

And why should not the council take this ground? Had it not been the avowed principle of the most influential pontiffs during that "glorious period," the middle ages? Had not other councils, in effect, decreed the same thing? I shall soon show that they had. If, then, these things are so, there is presented to Mr. B., and to all other Romanists, this dilemma — either to adopt the maxim, or to reject the authority of that church which has thus, by sanctioning perjury in its basest form, alike invaded the most sacred rights and outraged the most holy moral convictions of God and man.

Nothing can be more decisive than this testimony; yet I will, for the sake of rendering assurance doubly sure,

proceed to adduce more "facts, names, and dates" on the points involved. My additional witnesses will be Urban VI., Innocent VIII., Innocent III., and the fourth Lateran council.

POPE URBAN VI. VERSUS O. A. BROWNSON.

It would almost seem to have been the object of Urban VI. to contradict Mr. Brownson's assertion in the strongest possible terms. He lays down explicitly, and in the most general terms possible, that no promises, covenants, leagues, or engagements of any kind with heretics are to be regarded as of any binding force.

But who was Urban VI.? He sat in the pontifical chair from the year 1378 to the year 1389. He was a Neapolitan, known by the name of Bartholomew Pregnano before he ascended the Papal throne. He is found in the list of Bishop Kenrick as the one hundred and ninety-eighth pope. In that of M. Daunou he is the two hundred and fifth. Both coincide in regarding him as one of the genuine successors of Peter, through whom all manner of truth and grace has come down even to the present generation.

On the fourth year of his pontificate, on the third day of the calends of April, and from the palace of St. Peter at Rome, he issued a decree of great moment. To this I invite the special attention of Mr. Brownson, and of all who desire to judge of Mr. Brownson's orthodoxy as a genuine Romanist. It is a matter of no small moment for Mr. Brownson to look to it; for, unless Pope Urban is mistaken, Mr. Brownson is at this time lying beneath the indignation of Almighty God, and of the blessed Paul and Peter, his apostles, for having dared to infringe and contravene the decree of his sovereign lord the pope.

As it is thus a matter intimately connected with the salvation of his soul, that Mr. Brownson may have all the means necessary for ascertaining his deplorable condition, I would refer him to the decree in question, in order that he may give it a careful examination. He will find it on page 352 of the seventh volume of Rymer's Fœdera, beginning thus: "Urbanus Episcopus, servus servorum Dei, ad futuram rei memoriam;" i. e., "Bishop Urban, the servant of the servants of God, in order to keep the thing in everlasting remembrance, issues this decree." Mr. Brownson can find a copy of this work in the law library of Harvard College, and another in the college library of the same institution. From the first I copy the substance of the decree.

From the first and second sections of the decree it appears that, to use the words of Urban, "Winceslaus, King of the Romans and of Bohemia, and the most illustrious Charles, Emperor of the Romans, had, either simultaneously or in succession, entered into and made certain confederations, or contracts, or leagues, and agreements with divers kings, princes, dukes, counts, chief men, nobles, and certain others, and that some of these kings, princes, dukes, counts, &c., either then were, or afterwards became, manifest schismatics, or heretics, and separated from the unity of the holy Roman and universal church;" therefore, in view of these things, Bishop Urban was filled with deep anxiety lest true Romanists should be shaken from the faith by intercourse with such heretics, and felt himself called on to issue this decree, "for the everlasting memory of the thing."

The great question to be settled, of course, was, in what manner ought such confederations, or contracts, or leagues, and agreements with heretics to be regarded and treated, Are they binding, and to be observed in good faith? or are they null and void?

In these circumstances, and with reference to this question, Pope Urban issued his decree, and closed it with the solemn assurance that the wrath of Almighty God, and of the blessed apostles Peter and Paul, would rest on those who with impious temerity should dare to resist or infringe it. Now, that this is the very thing that Mr. Brownson has done, I propose next to show. Let us, then, attend to the solemn decision of the pope upon a point so grave. He first proceeds in the most explicit and solemn manner to state the general principles on which his decision was to be based, and then to apply them to the case in question. Notice his words: —

"We therefore, in view of the fact that confederations, or contracts, or leagues, and agreements made with heretics of this kind, or with schismatics, after they have become such, are unreasonable, unlawful, and of right to be regarded as not existing, (even although they may have been made before they fell into schism or heresy;) and although they may have been confirmed by an oath, or a solemn pledge of fidelity, or by an apostolic confirmation, OR STRENGTHENED BY ANY OTHER CONFIRMATION," &c. So much for the statement of principles. And surely it is sufficiently explicit to satisfy even the most confirmed sceptic.

Now for the practical application. On such grounds the pontiff proceeds solemnly to declare, that "the king and others who together with him may have entered into or made such confederations, or contracts, or leagues, and agreements, and to whom such confederations, or contracts, or leagues, and agreements can be extended, or who have or can have any interest in them, are absolved from them, and OUGHT NOT TO OBSERVE THEM."

Nor is this all. In the third section the pontiff enjoins

it upon the king to assail such heretics with his whole power, on the ground that all communion with them is dangerous to the soul.

In the fourth section he declares that he is animated by a motive similar to that which Mr. Brownson avows as the mainspring of his zeal — i. e., an earnest desire of saving the soul of the king and of others from ruin by heresy.

In order, therefore, to effect so laudable a purpose, he proceeds in the fifth section, in due form, to absolve the king and all others from all obligation of any sort to keep faith with heretics. Listen to his words: "We therefore, by the tenor of these letters and by apostolic authority, declare that the aforesaid king, and all others who are or can be concerned, have been and are wholly absolved from the observance of such confederations, or contracts, or leagues, and agreements, and are not bound to observe them in the least degree. Moreover, so far as, *de facto*, they have proceeded in them, we invalidate them, render them void, and declare them to be destitute of all binding power."

Nor is this enough. As if to make assurance doubly sure, in the great work of saving souls, he proceeds in the sixth section absolutely to forbid the observance of such leagues and agreements. "Moreover, *to avert dangers from the soul of the king and all others concerned*, we utterly forbid them at all to regard such confederations, contracts, leagues, and agreements, *or to suffer them to be regarded by others*."

He then elevates his mind to the contemplation of future ages, and considers the probability that ignorant or wicked men, like Mr. Brownson, will assail the sublime principles thus promulgated, and binds them to desist by a solemn

decree. Thus in the seventh section he proceeds: "We decree that from this time, whatever shall be attempted in opposition to us, by whomsoever undertaken, or by whatover authority, and whether ignorantly or intelligently, shall be utterly devoid of authority and force."

Then in the eighth section follows his final warning to all ages against so great a crime, and a denunciation of his highest anathemas against its authors. "Let no man dare to infringe this declaration or with foolhardy audacity rush against it. But if any one shall presume to attempt this deed, let him know that he will surely incur the indignation of Almighty God and of his blessed apostles Peter and Paul."

"Sub filis sericis Flavi, Rubique coloris, De Curia T. Frabi."

The margin of Rymer informs us that the document in question was copied from the original autographs. Who, now, can read this decree and not be struck with the imminent peril in which the soul of Mr. Brownson is placed? For he has not only dared in general to oppose the principles of this decree, but utterly to denounce them as impious and profane. Professor Park had ascribed to the Roman Catholic church the advocacy of the very principles so clearly set forth by Pope Urban; and Mr. Brownson, instead of recognizing them and standing up like a man in defence of his sovereign lord the pope, Peter-like denies him and Judas-like betrays him. Listen to his daring words: —

"'No faith to be kept with heretics.' Where did the professor learn that this is a maxim of Catholicity? It is false. Catholicity knows no such maxim, and Catholic history authorizes no inference that she practically adopts or in the least conceivable manner countenances it. Individuals of bad faith may be found, no doubt, even among Catholics; but that Catholicity or Catholic doc-

tors any where countenance any thing of the sort is a malignant falsehood. We are taught and required to keep our faith with all men; and faith plighted to a heretic can no more be broken without sin than faith plighted to a true believer. We would that Protestants would observe a tithe of the good faith towards Catholics that Catholics do towards Protestants; and, when they shall do so, we give them free leave to abuse our morals to their full satisfaction."

Here Mr. Brownson boldly declares that the maxim, "that no faith is to be kept with heretics," is not a maxim of Catholicity, and manifests an utter detestation of it. Pope Urban declares that it is. Mr. Brownson declares that "Catholic history authorizes no inference that she practically adopts or *in the least conceivable manner* countenances it." Pope Urban declares that the wrath of Almighty God and the blessed apostles Peter and Paul shall rest upon all who dare to assail so fundamental a doctrine. Mr. Brownson plainly declares that keeping faith with heretics is a duty, and intimates that it is essential to the salvation of the soul. Pope Urban declares that it is a crime, and enjoins the duty of violating faith with heretics as essential to save the soul. Thus we see that there is a direct and fatal collision between Pope Urban VI. and Orestes A. Brownson, and that, if Pope Urban is right, the wrath of God is resting on Mr. Brownson.

Let no one say that there was no general council assembled to confirm this decision of Pope Urban. It was given *ex cathedra*, and was acquiesced in by all the bishops without any known dissent. It is, therefore, a solemn decision of the church; and it is sustained by councils in abundance.

And now let Mr. Brownson recall his public declarations of his entire submission to the authority of the pope. He has openly declared that for him it is liberty enough

to think as the pope thinks. And, in view of all the facts in the premises, let him, if he dares, candidly answer the following questions: —

1. Does he believe that Pope Urban spoke the truth of God, or that he promulgated the doctrines of devils?

2. If he spoke the truth of God, then is not Mr. Brownson under the wrath of Almighty God and of the blessed apostles Peter and Paul for his impious statements above quoted? And, as he is very anxious to save his soul, ought he not at once and publicly to recant them?

3. If Pope Urban spoke the doctrines of devils, then is not his whole decree a specimen of the highest impiety and blasphemy ever uttered in the name of God?

4. Of what use is a head of the church when it is necessary to reject his blasphemies to save the soul?

5. By what rule can it be decided whether a pope speaks the truth of God or utters the blasphemies of the devil?

If Mr. Brownson will devote his energies to a careful investigation of these questions, and will give them an honest answer, then for his reward I will continue to propose similar questions till he shall have had a full opportunity to illustrate to the whole American people one of the most important and practical questions of the age.

POPE INNOCENT VIII. AND THE WALDENSES.

We have seen, in the case of John Huss, and of Winceslaus, and Charles, that the principle, "no faith is to be kept with heretics," was not a mere theoretical principle. It had a dread practical power. Nor are these solitary instances of its terrific operation.

The fate of the Waldenses is too familiar to need an

elaborate historical narration. I will simply present the principles on which the head of the church dealt with that people, whose only crime was disobedience to the see of Rome.

Pope Innocent VIII., in preparing to consign to death, not one martyr, but a whole body of Christians, thus commissions Albert de Capitaneis, Archdeacon of the church of Cremona, as nuncio and commissioner of the apostolic see, to labor, in concert with the inquisitor general, in the extermination of the Waldenses. The pope subjects to his authority for this end all archbishops, bishops, their vicars and chief officers. If ever a pope was called on to act on the real principles of the church, it was in such a case. For what end, then, are all these church powers subjected to the legate of the pope? Hear him:—

"In order that they may be obliged with you and the said inquisitor to take up arms against the said Waldenses and other heretics, and to come to an understanding to crush them like venomous asps, and to contribute all in their care to so HOLY and so necessary an extermination."

After this, can any one expect that any faith will be kept with men all of whose rights are thus exterminated at one blow? The head of the Romish corporation then proceeds to overturn all foundations of morality by excusing and sanctioning the sins of those who will labor to exterminate the Waldenses, and declaring in express terms that none are under any obligation to keep faith with heretics.

"We give you power to have the crusade preached up by fit men; to grant that such persons as shall enter on the crusade and fight against these same heretics, and shall contribute to it, may gain plenary indulgence and remission of all their sins once in their life, and also at

their death; to command, in virtue of their holy obedience, and under penalty of excommunication, all preachers of God's word to *animate* and *incite* the same believers to exterminate the pestilence, without sparing, by force and by arms. We further give you power to absolve those who enter on the crusade, fight, or contribute to it, from all sentences, censures, and ecclesiastical penalties, general or particular, by which they may be bound, as also to give them dispensation for any *irregularity* contracted in divine matters, or for any apostasy, and to enter into some *terms of composition* with them for the *goods* which they may have *secretly amassed*, *badly acquired*, or held doubtfully, applying them to the expenses attendant on this extirpation of heretics; * * * to *concede* to each permission to *lawfully seize on the property*, real or personal, of heretics; also to command all being in the service of these same heretics, in whatsoever place they may be, to withdraw from it under whatever penalty you may deem fit; and by the same authority to declare that they and all others who may be *held* and *obliged by contract* or other manner to pay them any thing are not for the future *in any way obliged* to do so; and to deprive all those refusing to obey your admonitions and commands, of whatever dignity, state, order, and preëminence they may possess, — to wit, the ecclesiastics of their dignities, offices, and benefices, and the laity of their *honors*, *titles*, *fiefs*, *and privileges*, — if they persist in their rebellion; * * * and to fulminate all kinds of censures, according as the case in your judgment may demand; * * * to absolve and reëstablish such as may wish to return to the lap of the church, although they may have sworn to favor the heretics, provided, *taking the contrary oath*, they promise to abstain most carefully from doing so. * * * You, therefore, beloved son, receiving with a devout spirit the charge of so praiseworthy an affair, must show yourself diligent and careful of word and deed in its execution. Act so that by your acts, accompanied by the divine grace, all may succeed in conformity with our expectation, and that by your solicitude you may merit, not only the glory which falls to the lot of those engaged in *works of piety*, but that you also may be in far greater favor with us and

the apostolic see on account of your very exact diligence and faithful integrity.

"Given at Rome, at St. Peter's, the year of the incarnation of our Lord 1487, fifth of the calends of May, and the thirteenth year of our pontificate."

Let it be noticed here that we are not now considering an individual of bad faith here and there among the Catholics, such as Mr. Brownson admits may be found, but the head of the church, laying down principles on which all Romanists were to act. He authorizes his legate to declare that it is lawful *to seize on the property, real or personal*, of the heretics, and to declare that all who may be *held and obliged by contract* or other manner to pay them any thing are not for the future *in any way obliged* to do so; to absolve those *who have sworn to favor* the heretics, provided, *taking the contrary oath*, they promise to *abstain most carefully* from doing so. Here robbery, cheating, and perjury towards heretics in their grossest forms are authorized by the head of the Romish corporation; and in his bull the whole corporation and church acquiesced: no dissent, no protest, was heard. Nay, more: they carried out these principles, to their utmost extent, without mitigation and without mercy. It is, therefore, the voice of the Romish church and her act. And yet, in view of such facts, Mr. Brownson has the audacity to say, "'No faith to be kept with heretics.' Where did the professor learn that this is a maxim of Catholicity? It is false. Catholicity knows no such maxim, and Catholic history authorizes no inference that she practically adopts or in the least conceivable manner countenances it."

Is it to be supposed that Mr. Brownson was ignorant of these facts? Or was he acting on the principle, that a lie for ecclesiastical utility is both defensible and meritorious? If the latter, he is a proficient in this kind of morality.

POPE INNOCENT III. AND A GENERAL COUNCIL.

But let us go back a little farther, and we come to another of the Innocents, who seem to have delighted to exhibit the highest possible contrast between their name and their deeds. We come to Innocent III. Let us listen to him, for in his days the Papal corporation was at the summit of its power; and if it had any ideas of fidelity or mercy towards those weak and defenceless Christians whom they stigmatized as heretics, then it ought to have developed itself. Hear him, then: "Whoever are bound to those who have manifestly fallen into heresy by any compact, confirmed by any degree of strength whatever, let them know that they are absolved from all duty of fidelity, homage, and all kinds of obedience to them."

These are the words of Innocent; and from his decree the principle passed into the canon law, from which I have already quoted it, and where it still stands; so that it has not only the authority of Innocent, but of all the popes who have sanctioned the canon law.

Nor is this all: the fourth council of the Lateran, 1215, representing the whole of Christendom, has sanctioned the same principle. Of this council Innocent III. was the lord and life; they did but register his decisions. Yet the decisions of a pope, acquiesced in by a general council, are those of the church; and the decisions of this council as to heretics have also been transferred to the canon law, as any one may see who will compare cap. iii. De Hereticis of the council with Decret. Greg., lib. v. tit. vii. capit. xiii.–xv.

They in the first place anathematize all heretics simply on the ground of heresy; and in the whole chapter they say nothing of any other offence. No sin against morals

or good order is referred to; the only sin is heresy. Hear them: "We excommunicate and anathematize all heresy that shall lift itself up against this sacred orthodox Catholic faith which we have already set forth. We condemn all heresies by whatever names they may be called, *facies quidem habentes diversas, sed caudas ad invicem colligatas, quia de vanitate communicant in idipsum.*"

I give the elegant Latin of Innocent and the council in part, that all may judge of the translation. It means, "Having faces diverse, but tails tied together, because in their vain conceptions they hold to the same thing in essence — i. e., the condemned heretics in aspect are various, but agree in the belief of radical error." The council then proceeds to the annihilation of all their rights by consigning them to death, and then also to annihilate the rights of their defenders, or friends, by cutting every tie by which they are bound to human society unless they assail the heretics, and by laying them open to every possible aggression and insult, even if they are not cut off by a cruel and violent death.

"Let all the secular powers be led, and if necessary forced by ecclesiastical censure, to take an oath in public for the defence of the faith, swearing to exert themselves to exterminate from the countries subject to their jurisdiction all the heretics designated by the church. Each person, when he has received any authority, whether spiritual or temporal, shall be bound to take this oath. Should any temporal lord, when warned by the church, neglect to purge his country of the stain of heresy, let him be excommunicated by the archbishop and the provincial bishops; and, should he refuse to give satisfaction within the year, let advice be given of it to the sovereign pontiff, in order that he may free the said lord's vassals from their oath of fidelity and give his lands to Catholics, in order that they may possess them without any contradiction and maintain them in the purity of the faith, after

having exterminated the heretics. Catholics who shall take the cross to exterminate heretics shall enjoy the same indulgences and the same holy privilege as they who fight the infidels. He who listens to unbelievers, receives, defends, and aids them, is excommunicated like them, and, after a year has revolved, becomes infamous *ipso jure*. He cannot from that moment be called to public employments or councils; he cannot vote for the election of inquisitors or councillors; he cannot even be admitted as a witness; he loses all faculty of acting as witness to a will, or of accepting an inheritance or legacy. No person shall be bound to appear before a court of law at his suit for any affair whatever; but he shall be forced to appear at the demand of every one. Should he be a judge, his sentences shall not have any force, and no suit can legally be brought before his tribunal; if an advocate, he shall not be permitted to defend; if a notary, the acts which he passes shall be of no value, and they shall be condemned with him who drew them. * * * All that shall not fly those whom the church shall have thus noted shall also be excommunicated: priests are not to administer to them the holy sacraments, or give them ecclesiastical burial, or receive their gifts and offerings, under pain of deposition."

All this and more still stands in full force in the records of the fourth Lateran council and in the canon law of Rome. And yet Mr. Brownson has the assurance to tell us that it is no part of Romanism.

Her more general maxim, that no oath contrary to ecclesiastical utility is binding, I shall now proceed to consider.

THE LAW OF ECCLESIASTICAL UTILITY.—INNOCENT III.—ALEXANDER III.—THIRD LATERAN COUNCIL.

We have considered some of the evidence furnished by popes, general councils, and the canon law, that Romanism did adopt and sanction, both in theory and practice, that

no faith is to be kept with heretics. We have seen, too, in the case of John Huss and the Waldenses, that mere doctrinal correctness and exemplary piety were no defence against the charge of heresy, if the authority of the pope and the Roman corporation were denied. This arrogant and usurping corporation has, in all ages, made obedience to themselves the chief test of orthodoxy. Give them supreme power to rule and tax the Christian world, and all is well; even though the clergy shall be a disgrace to the name of God and a scandal to the civilized world. This is the key to the unspeakable bitterness and cruelty with which that corporation has hunted down heretics from age to age. They have arrogated to themselves the place of God upon earth, and made disobedience to their authority equivalent to high treason against God, and have treated it as a crime so enormous as to forfeit every right, and justify every kind of violence and cruelty in its extermination. The fundamental element, therefore, in this system, is an exaggeration of the importance of the Romish corporation above all other interests in the universe, be they those of God or man. God has never, even for the highest sins against himself, authorized a violation of faith; no, not even to his bitterest enemies. But a rebellion against the Pope and Bishops of Rome is a sin that cannot be forgiven; and to him who is guilty of it, the most solemn oaths, vows, and covenants are no defence. Pope Urban tells us they must be regarded as not in existence. Nothing must be allowed to shield the guilty rebel from the bloody vengeance of Rome. Such is the real philosophy of this maxim of that abandoned and profligate corporation.

But the same cause that led to this specific principle would lead, of necessity, to a principle still more general; i. e., that no oath contrary to ecclesiastical utility is of

any force; that is, all principles of truth and integrity in the universe are of less importance than the interests of the Romish corporation. Moreover, of what these interests demand, that corporation is the only judge. That this maxim, also, has been adopted and practised on by that corporation, there is evidence ample and explicit.

The principle is laid down in express terms in the canon law, Decret. Greg., lib. ii. tit. xxiv. cap. xxvii.: "*Juramentum contra utilitatem ecclesiasticam præstitum non tenet.*" "An oath taken contrary to ECCLESIASTICAL UTILITY is not binding." This is the general principle, as stated in the caption of the canon. In the body the principle is thus expressed: "*Non juramenta sed perjuria potius sunt dicenda, quæ contra utilitatem ecclesiasticam adtentantur.*" "Oaths taken contrary to ecclesiastical utility are not to be regarded as oaths, but perjuries." This part of the canon law is taken from the decisions of the notorious Innocent III., the same who first laid down in scientific form the detestable maxim, that no faith is to be kept with heretics. Still, however, he is not entitled to the infamy of originating the maxim in its present form. This infamy properly belongs to the third Lateran council, under Alexander III. It there occurs in this form: "*Non enim dicenda sunt juramenta sed potius perjuria, quæ contra utilitatem ecclesiasticam, et sanctorum patrum veniunt institua.*" "Those oaths which operate against ecclesiastical utility and the institutions of the holy fathers are not to be called oaths, but rather perjuries." Here, then, there is a concurrence of a general council, the decrees of Innocent III., and the authority of all the popes who have sanctioned the canon law, in establishing this as a maxim of the Romish corporation. And, inasmuch as they are the only judges of what ecclesiastical utility is, this principle gives them full

power to dissolve all oaths of every kind which they deem inconsistent with their own interests.

A principle more thoroughly immoral and profligate than this cannot be conceived. But it was not one whit more immoral and profligate than the practice to which it gave rise. Hallam remarks, with no less truth than severity, that "this maxim gave the most unlimited privilege to the popes of breaking all faith of treaties which thwarted their interest or passion — a privilege which they continually exercised."

HISTORICAL ILLUSTRATIONS. — THOMAS À BECKET.

Let us, then, for a commentary on this principle, turn to the page of history. During the pontificate of this same Alexander III., Henry II., of England, established, at the council of Clarendon, certain ordinances designed to defend the rights of the king and civil powers of England over the clergy, against the arrogant invasions of the Papacy. Thomas à Becket, Archbishop of Canterbury, solemnly accepted and signed these; but the pope decided that they were against "ecclesiastical utility." Becket forthwith professed sorrow for his oath to the pope, and the pope absolved him from it. What the meaning of ecclesiastical utility is in this case, in the opinion of Alexander III., the lord of the third Lateran council, is perfectly plain. It is the right to exempt his bishops and clergy from the control of the civil government under which they live, in a manner which not an existing government on earth will now allow. The ordinances of Henry II. were right. The oath of Thomas à Becket was not in opposition to the law of God, but in strict accord-

ance with it; for God commands ecclesiastics, as well as others, to be subject to the laws of their legitimate civil rulers. The pope, therefore, authorized and required of Becket perjury; and the Archbishop of Canterbury did perjure himself out of a regard to ecclesiastical utility; that is, the ambitious plans of the pope.

POPE PASCAL II.

But in doing this he followed illustrious precedents. Pope Pascal II. carried on a long conflict with Henry V. on the subject of investitures. At last Henry took him captive, and would not release him till he and sixteen cardinals signed a treaty, by which he guarantied to the emperor the right of investiture, provided he mingled no simony with it. He also crowned the emperor, and solemnly bound himself never to excommunicate him. The oath was taken in the most solemn form conceivable. The communion was celebrated at the time of the coronation. When the host was broken, the pope, taking a part, and giving a part to the emperor, said, "As this part of the living body is divided, so let him be divided from the kingdom of Christ and of God who shall attempt to violate this covenant." Nor was this all: the pope, *after he had regained his liberty*, renewed the same oath. (See Daunou, Court of Rome, p. 98.) Here, then, we have the head of the church bound by the most solemn oath that the mind of man can conceive. Moreover, all that the pope had promised was to give up usurped powers, to which he never had the slightest legal claim, and which had been secured only by falsehood and forgery. Without an oath it was his duty to renounce these usurped powers, much

more with one so solemnly sanctioned over the body of Christ.

But before "ecclesiastical utility" what can stand? The most solemn oaths, touched by this magic wand, become a rope of sand. The oath of Pascal brought upon him the bitter censures of the Roman clergy. Hear, now, the narrative of the sequel, from the powerful and justly sarcastic pen of a Roman Catholic: "Now, the head of the church suffers himself to be accused of double dealing. He retires to Terracina to weep over his sin. He suffers the cardinals to annul his decrees and promises. He is going (so he says) to abdicate the tiara. Happily this purpose is opposed; and such is the docility of the pontiff, that he consents with resignation to retain the power, so that he may have the opportunity to make a better use of it. Finally, in a council, he revoked the treaty which he had the misfortune to subscribe. Nevertheless he refuses *personally* to excommunicate Henry V., so great, even yet, were his scruples to violate an engagement. The cardinals,—*they* pronounced this anathema in the presence of Pascal."—Daunou, p. 99.

The records of the council in Binius show that Pascal submitted all his proceedings to the council and that they absolved him from his oath. "We all," say they, "in this sacred council, assembled with our lord the pope, in accordance with the decision of the Holy Spirit, condemn it (i. e., the covenant) with canonical censure and by ecclesiastical authority. We decide that it is null and void. We annihilate its binding force; and, that it may be utterly destitute of authority and power, we utterly *excommunicate (!)* it."

"When this result was read, the whole council cried out, Amen! Amen! So be it! so be it!"—Binius, vol. iii. part ii. p. 445.

What oath now can stand before such principles of perjury? If the highest ecclesiastic swears a solemn oath to his king, the pope can absolve him from it. If the pope swears a solemn oath to an emperor, he has only to call a council, and they absolve him from it. In blasphemous mockery of the Holy Ghost, they dissolve and excommunicate the oath by his divine authority.

THE PROCESS SIMPLIFIED.—PAUL IV. AND OTHERS.

But at last it was discovered that this formality of a council was needless. The pope found out that he not only had the authority to absolve others from their oaths, but that he had also full authority to absolve himself from any oath whatever. This greatly simplified the whole business. Take an example from Edgar, Variations, p. 249: "Paul IV., in 1555, absolved himself from an oath which he had taken in the conclave. His holiness had sworn to make only four cardinals, but violated his obligation. His supremacy declared that the pontiff *could not be bound, or his authority limited, even by an oath.* The contrary he characterizes 'as a manifest heresy.'" (Paolo, ii. xxvii.) Indeed, so common was it to violate solemn oaths taken in conclave among the cardinals before election, binding whoever was elected pope to comply with certain conditions, that it became the regular course of events. Indeed, I am not aware that any pope was ever guilty, in such circumstances, of the heresy of feeling himself bound by the most solemn oath that it is possible to take.

Of course the principle of ecclesiastical utility was extended to all other oaths that were deemed injurious to the interests of the Romish corporation. Edgar, p. 251, illustrates this use of the principle: "Clement, in 1526,

absolved Francis II., the French king, from a treaty which he had formed in Spain. The Emperor of Germany had taken his Christian majesty a prisoner in the battle of Pavia and carried him to Madrid. The conditions of his engagement, which were disadvantageous, Francis confirmed by an oath. This engagement, however, the pontiff, by his apostolic power, soon dissolved, for the purpose of gaining the French king as an ally in a holy confederacy which his infallibility had organized against the German emperor." Before "ecclesiastical utility" the power of a solemn oath, not to a heretic, but to a Catholic king, melted away.

Of course a Mahometan sultan could expect no better treatment. Ladislaus, King of Hungary, formed a treaty with the Sultan Amurath, and the king and sultan confirmed it by mutual oaths on the Gospels and the Koran. Eugenius IV., by his legate Julian, declared it in the highest degree criminal to observe an oath so much opposed to "ecclesiastical utility." "I absolve you," said the legate, "from perjury, and sanctify your arms." "The sultan, it is said, displayed a copy of the violated treaty in the front of battle, implored the protection of the God of truth, and called aloud on the prophet Jesus to avenge the mockery of his religion and authority." (Edgar, p. 251.) The result was the defeat and death of Ladislaus. When all liars are cast into the lake of fire, where will Eugenius, the teacher of perjury, be found?

Take another instance from Hallam, Middle Ages, p. 293, note. Piccininio, the famous condottiere of the fifteenth century, had promised not to attack Francis Sforza, at that time at war with the pope. Eugenius IV. (the same excellent person who had annulled the *compactata* with the Hussites, releasing those who had sworn to them, and who afterwards made the King of Hungary break his treaty

with Amurath II.) absolves him from his promise, on the express ground that a treaty disadvantageous to the church ought not to be kept.

Of course, if "ecclesiastical utility" can dissolve oaths of popes, archbishops, and kings, it can dissolve all oaths of allegiance, not merely to heretical rulers, but to all who act against the ambition, pride, or passions of the pope.

On this ground, Gregory VII., in the third Roman council, excommunicated Henry IV., and dissolved all oaths of allegiance between him and his subjects. His words are: "I absolve all Christians from the obligations of the oath which they have taken or shall take to him, and I forbid any one to obey him as king." The same thing was repeated in the seventh Roman council. Nor has the church of Rome ever condemned these proceedings. Nay, Paul V. canonized Gregory VII., and inserted an office in the Roman breviary praising his holiness "for freeing the Emperor Henry's subjects from the oath of fidelity." Thus the praise of the doctrine of perjury was solemnly introduced into the worship of the Romish church. Alexander, Clement, and Benedict sanctioned the transactions of Paul.

The same doctrine was sanctioned by the coincident action of the first general council of Lyons, and the pope, the highest authority in the Romish church. Innocent IV., in the presence of the sacred council, pronounced sentence of deposition on Frederic II., and declared all his subjects absolved from their oaths of allegiance; forbade any to obey or aid him as emperor or king; and declared that all who should be guilty of obeying or aiding him should, *ipso facto*, be excommunicated, and directed the electors to choose a successor. But there is not room to give in detail the particulars and the results of this

abominable transaction. Nor have I designed to detail all the cases in which the same principles were reduced to practice by the popes and councils from the time of Gregory VII. to Pius VII. Time would fail me to complete such an enumeration. It would present at least twenty cases of teaching perjury on the great scale, by professing to dissolve national oaths. But the facts are too notorious to need more than a general reference.

THE FINAL ISSUE.

What, then, will Mr. Brownson say? Will he admit that the popes and general councils of the Romish church did, in the name of God, mislead the whole world for centuries on the most fundamental point of morals and religion? or will he defend their doctrine? One or the other he must do; for the facts admit of no denial.

Is the pope indeed the vicar of God? Does he, according to the canon law, "fill the place, not of a mere man, but of the true God on earth"? ("Non puri hominis sed veri Dei vicem gerit in terris;" Decret. Greg., lib. i. tit. vii. cap. iii.) Then let Mr. Brownson listen to the voice of Gregory as he inveighs "against the insanity of those who with impious mouth prate that the authority of the sacred and apostolic see cannot absolve any one from his oath of fidelity." ("Contra illorum insaniam, qui, nefando ore, garriunt auctoritatem sanctæ et apostolicæ sedis non potuisse quemquam a sacramento fidelitatis ejus absolvere.") Let him listen to the voice of Innocent X. as he declares that "the Roman pontiff can invalidate civil contracts, promises, or oaths made by Catholics to heretics, and *that simply because they are heretics;*" and "that to deny the proposition is heresy and an attack upon the pontifical

authority in questions relating to the faith, deserving of the severest punishment." Let him listen to the voice of Gregory IX., the father of the five books of decretals, as he declares that "none should keep faith with the person who opposes God and the saints." Let him, in addition to this, faithfully study the canon law of his own church and the decrees of her general councils, and then reconcile his own statements with a due regard to historical truth if he can. If he was so utterly ignorant of the history and principles of his own church as to write what he did in sincerity, then an intelligent public can judge how much confidence ought to be reposed in his other historical statements. If he did understand the history and principles of his own church, then either he adopts the maxim, that no faith is to be kept with heretics, as an excuse for his assertions, or else he has dared to make them without even the shadow of an excuse.

MORAL EFFECTS OF SUCH PRINCIPLES.

The effects on the morals of the community of such principles and such examples as I have described were such as might have been expected. When seventeen of the heads of the church were perjurers, and popes and councils taught perjury on principle, the hope of producing in the common mind a sacred regard for truth would be just about as reasonable as to suppose that the example of the orgies of Venus would produce chastity, or the worship of Bacchus temperance.

Of the eleventh century Guilelmus says, "*Faith* was not found on earth. All flesh had corrupted their way. *Justice, equity*, virtue, sobriety, and the fear of God perished, and were succeeded by violence, *fraud, circumvention*,

stratagem." In the twelfth and thirteenth centuries, according to Morlaix, "Piety and religion seemed to bid adieu to man; and for these were substituted *treachery*, *fraud*, impurity, rapine, schism, quarrels, war, and assassination." St. Bernard speaks of "*perjury*" as one of the leading characteristics of the degenerate ecclesiastics of his day. In the fourteenth and fifteenth centuries the same state of things is found. Petrarch laments the "general destruction in his day of all *integrity*, *justice*, *honesty*, and fear of God." Mariana says, "The most dreadful outrages, *perfidy and treason*, were better recompensed than the brightest virtue. THE WICKEDNESS OF THE PONTIFF DESCENDED TO THE PEOPLE." And what else could we expect? Fordun says, "Inferiors devoted themselves to malediction and *perjury*. Superiors studied to oppress their underlings in every possible manner." Antonius, in his oration before the council of Trent, says, speaking of the state of the community in the sixteenth century, "Usury, *fraud*, &c., enjoyed distinction: worldly and perverse men, encouraged in their wickedness, boasted of their villany." Let it be well noted that none of this is Protestant testimony. Nothing can be more full and explicit than the testimony of Romanist writers on this point. I have given but a small specimen from abundant stores.

CHAPTER VII.

APPEAL FOR JUDGMENT TO ALL TRUE AMERICANS.

A PART of the evidence which it was my purpose to adduce has been presented. Before I proceed to make additional statements, I ask leave to say a few words to my Protestant fellow-countrymen throughout this nation.

In the providence of God, you are placed in circumstances of great interest and responsibility. You are called on to judge of the character of the Papal corporation, not as a theme of abstract speculation, not as a mere historical question, but as a matter of individual and personal as well as of general interest. You have sought no war with the Papacy; but the Papacy has declared war on you and on your children. This nation, as a Protestant nation, has commenced an attack upon no religious system, but has proclaimed equal rights to all; but upon us, as a Protestant nation, the Papal corporation and their agents have commenced an attack.

They declare that the territory which we occupy belongs to them and to their lord the pope. They declare that we Protestants have invaded their territory, but that they have never relinquished their claims to it, but intend yet to make them good.

How great their power may be to execute these schemes this is not the place to consider. If we may

trust their own statements, they regard it as adequate and their success as sure.

One thing, at least, is certain — the system still wields immense power throughout the world; and as it is organized by a permanent central power, sustained by the society of the Jesuits and other extensive combinations, it has greatly the advantage over unorganized resistance, or resistance of men not aware of the depth of its principles of perfidy and treachery.

There is, therefore, no more important point in this whole controversy than that which meets you here. Charges have been laid before you and evidence adduced; and now you are called on to give judgment. Linked in with this evidence is proof of the use made of such principles of treachery in the work of persecution and bloodshed.

From a regard to our national welfare, you are called on, then, to judge fairly, but fearlessly and thoroughly, of the true character and the fundamental principles of this corporation. Nor is this all. The interests of humanity, and the dishonor and wrongs of the martyrs of past ages, equally demand such a judgment from you; and to this work you are summoned by the providence of God.

You occupy, therefore, a station of peculiar dignity and of immense responsibility. A judgment is demanded of you, based upon the highest principles of historical truth and justice, and invested with the highest power of moral emotion.

And now I ask, in view of the evidence adduced, Is it not manifest that the Romish corporation do avowedly place their own interests, as a corporation, above all other interests whatever? Do they not declare that all who dissent from their views and renounce their authority are

by that act at once disfranchised of all their rights? All obligations of veracity and fidelity towards them cease. Their rights of protection and defence are vacated. They are at once outlawed and intestate. Nay, more: to massacre and exterminate them is a duty.

Are not these things so, according to the constitutional law of this corporation? And is it not a dictate of justice, as well as of common sense, to judge of such a corporation by its constitutional law, and not by the irresponsible statements of interested apologists?

Moreover, have not these principles been imbodied in facts on a most stupendous scale for at least seven centuries? and have not leagues, and bonds, and covenants been broken? Have not fraud and delusion been employed, and has not the blood of millions been shed, under the influence of these principles?

Is not this corporation, therefore, responsible this day before God and before man for these principles and for their results? Do you not judge of any national administration, whether whig or democratic, by their avowed principles and measures as carried out in fact, and not by the plausible statements of interested partisans here and there? Ought you not to judge of this corporation on the same principle? And if you thus judge it, can you come to any other conclusion than that it is a conspiracy against the interests, and rights, and even the lives of all who disown their sway, which no principles of veracity or integrity can bind?

If the voice of blood could cry from the ground, if the slaughtered millions who have been disfranchised by them, and who have fallen on the plains of France, Spain, Holland, and northern Italy, or have closed their lives in dungeons or in the *autos da fe* of the Inquisition, could call aloud to you, they would say, "Be not deceived: we know by sad and

bloody experience the reality and the relentless power of those principles in the hands of that despotism on which, in the providence of God, you are now called to sit in judgment. Awake, then, from all delusions, and, at the call of divine Providence, exercise righteous judgment for God and for humanity. Be not outwitted. Let no plausible pretences or smooth evasions turn you aside from a deep and thorough scrutiny of the facts of the case."

Consider, then, in the first place, that there have been laid before you, not the mere assertions of single individuals like Mr. Brownson and Charles Butler, nor of scholastic bodies devoid of authority like the foreign universities, nor of individual bishops. There have been laid before you solemn and authentic decisions of the highest and most authoritative bodies known in the Roman world. The constitution of the United States is not more a standard of judgment as to the principles of this nation than are these decisions as to the principles of the Romish system. Nor can any pope or council hereafter condemn and rescind them as false. Such an act would be suicidal. It would be a public confession that the pope and a council are fallible. Nay, more: that they have taught the doctrines of devils on points of the highest moment. It is, therefore, death to the system to condemn and renounce these decisions as false.

2. Consider, also, that these are only a specimen from a great storehouse of similar facts. It would be tedious to adduce all the evidence that exists, especially in the form of Papal acts, assuming and based on these principles. For long centuries they were the established principles and practice of the Papal world, in connection with thek indred doctrine of the persecution and slaughter of heretics. They were announced by the greatest of the popes, acquiesced in by bishops, confirmed by general and provincial

MASSACRE OF ST. BARTHOLOMEW.

councils, and introduced into the canon law, and carried into effect, without remorse and without ecclesiastical protest, for long ages.

3. Consider once more, and this is a point of the deepest and most thrilling interest, that nothing but want of power prevented their thorough application to all European Protestants as they were applied to the Albigenses and the Waldenses. Repeated leagues and conspiracies of the Romish powers of Europe were formed, and falsehood and treachery were unsparingly used, to effect this purpose. The massacre of St. Bartholomew was the result of such a conspiracy; and it was effected by the use of the most detestable fraud to delude and entrap the too confiding Protestants of France.

A reconciliation was treacherously proposed between the Protestants and Romanists. It was to be inaugurated and confirmed by the marriage of Henry, the leader of the Protestants and King of Navarre, to Margaret, the sister of Charles IX., the Popish King of France. Under this pretext, multitudes of Protestants, and Coligny, their great general, were allured to Paris. Such were the assurances of friendship made by Charles, and his mother, Catharine de Medici, the infamous author of the plot, that he and all the Protestants were thrown entirely off their guard and led blindfolded into the toils of Popish malignity and treachery. Then followed scenes of horror unprecedented in the history of man. At midnight the tocsin tolled; and at the signal the work of slaughter began. The streets of Paris were deluged with blood. From Paris, as from a centre, the massacre spread through France. Upon such a scene of infernal treachery and bloodshed the angels of God never looked down before. A thrill of horror pervaded the Protestant world.

From the same principles and conspiracy came the mas-

sacres perpetrated by the Duke of Alva in the Netherlands. Hence came the Inquisition — hence the Spanish Armada. Hence came the plot to destroy the King of England and the Houses of Lords and Commons by one tremendous explosion of gunpowder, ever since known as the infamous Gunpowder Plot.

4. Consider still more attentively the great fact, that all such acts of treachery, fraud, and violence, outraging alike truth and justice, God and man, were regarded by the Pope and court of Rome as the discharge of an exalted Christian duty. The treachery and massacre of St. Bartholomew, in particular, were commemorated, among other religious services, by a *Te Deum*, as well as by the casting of two medals, with inscriptions commemorative of the deed. On one side of one of the medals was the inscription, *Virtus in rebelles*—"Valor against rebels." On the other, *Pietas excitavit justitiam*—"Piety aroused justice." On another coin issued by Pope Gregory is seen an angel, armed with a sword and a cross, attacking the heretics. Thus the pope gave the sanction of God and his angels to this infamous deed of treachery and blood.

5. Consider once more, that in view of all the preceding facts, even according to their own doctrines, the Romish corporation and all who choose to remain Romanists are irretrievably committed to the avowal and defence of these principles and their practical results. There is no one point which they urge on us so incessantly as the indispensable necessity of this infallible corporation to settle the canon of the Bible and the rest of the rule of faith, and then to interpret them and promulgate infallibly the true doctrines of the church. This is, as I have shown, the central point, the very life, of the system. And now, will they turn around and repudiate the decisions of this very infallible body, to whom they are urging us to sub-

mit in order to escape endless perdition? Will they concede the fallibility of their church in a case the most momentous that the mind of man can conceive? A sacred regard to truth is the great bond of human society. But not only to violate truth, but to do it as a means of murder, and that on a scale of terrific magnitude, is the established doctrine and practice of the Romish corporation. If, in a case so momentous as this, they have deluged the nations with blood by their false and damnable doctrines, then what shadow of confidence do they deserve in any other case?

The only *logical* course by which any Romanist can avoid a rejection of this corporation is to advocate and defend the principles themselves.

Yet such principles are in this age so odious and obnoxious, especially in Great Britain and in this country, that every effort has been made to escape from this position.

To these efforts I shall next call your attention.

CHAPTER VIII.

THE GALLICAN, OR FRENCH, DOCTRINE.

To understand this, it is necessary to consider a few historical facts. In consequence of the extreme despotism and corruption of the Pope and court of Rome, an effort was made a little before the reformation to limit his power and to reform his court. At the council of Constance, by a solemn decree, a general council was declared superior to the pope, and authorized to reform him and his court. Even the Romish world were driven to this course by the extremity of his despotism. But, after the council rose, the centralizing power of the pope, operating steadily, baffled their efforts; and the Papal court has ever since repudiated their decree.

After the reformation, Louis XIV., of France, the most powerful monarch of the age, determined to make another effort to limit the power of the pope. He therefore aimed a blow at the doctrine of the pope's supremacy over kings. Up to this time, that supremacy, and the consequent right of deposing them and of absolving their subjects from their oaths, had been the firmly-established doctrine of the Romish system. But, under the influence of Louis, the Romish clergy of France, in 1682, made a declaration, in which, among other things, they declared that "kings and sovereigns are not subjected to any ecclesiastical power by the order of God in temporal things; and their sub-

jects cannot be released from the obedience which they owe them, nor absolved from their oath of allegiance."

The Pope and the court of Rome were, of course, indignant in the extreme. By a multitude of writers they virulently assailed the declaration, and threatened anathemas and excommunications.

But Louis rallied his forces for the defence of his clergy. By an edict, he forbade all persons, secular and regular, subjects or strangers, throughout his dominions, to teach or write any thing contrary to this declaration, and commanded his whole clergy to inculcate and defend the doctrine therein contained.

No doubt Louis would have been deposed and his bishops excommunicated by the pope had he not feared to see France in revolt from him, after the example of England. He feared to see Louis XIV. walking in the steps of Henry VIII. He therefore endured what he could not prevent. Yet, for some time, he refused to send bulls of institution to French bishops newly elected until they wrote to him, each for himself, protesting that the clergy of France did not intend to make a decree of faith by their declaration, and assuring him of their profound submission to the rights of the holy chair.

The doctrine of this declaration is called, indifferently, the Gallican, or the French, or the Cisalpine, doctrine. That of the court of Rome is called the Italian, or Transalpine, doctrine. It is, in fact, the doctrine of the popes of the middle ages. Of the Gallican doctrine, the chief defender was the celebrated Bossuet.

The French Catholic historians, Dupin and Fleury, stood upon this ground. Hence, in their histories, they are free to expose and condemn to a certain extent the arrogant encroachments of the pope on the church as well as on the state. Hence, from their writings, Protestants

derive valuable aid in their warfare with the court of Rome. But, for the same reason, they are odious to the thorough defenders of the Papal power.

All the universities consulted by Pitt also belonged to the same school, and were consulted for this reason.

Besides the divines and laymen of the Gallican school, there are other Romanists in France and elsewhere who repudiate the doctrine of the pope's temporal supremacy in Italy in the States of the Church. They consider this as the result of a scheme of worldly ambition, and pernicious in its tendencies and results to the spiritual character of the Papacy and to all the interests of civil society. Of this class is M. Daunou, a learned French civilian, who has written an able history of the court of Rome, designed to expose the frauds and forgeries through which this temporal power was first gained and its destructive influence on the interests of Europe. From such writers, also, who still regard the pope as properly the spiritual head of the church, much aid can be derived in our warfare with the Papacy. But of course such writers are more hated by the court of Rome than even the writers of the Gallican school.

We are now prepared to understand the course of events in England and America and the present position of the defenders of the Papal corporation.

The genuine doctrines of that corporation are so repugnant to the convictions of England and America, and so odious to every friend of humanity, that in some way it is necessary to blind and delude the too confiding Protestants, so as to put them off their guard until the system has gained foothold and power.

To effect this, two courses have been adopted. The first was tried in England by Charles Butler and others; the second in this country, by Bishops Kenrick and Hughes.

But at last the servants of the court of Rome are discovering reasons for abandoning these modes of defence and returning to the genuine Papal ground which has been set forth. This will appear as we shall consider, in order, the two great evasions to which reference has been made.

CHAPTER IX.

EVASION OF CHARLES BUTLER.

In the light of the present age, and before the bar of the omniscient Judge of nations, the Romish corporation has been long summoned to give an account for those principles and deeds which have been set forth. But, as a corporation, it has, thus far, made no reply. It is not willing openly to avow and justify its past deeds of treachery and blood; and it cannot, or will not, confess fallibility and damning guilt.

Its partisans, therefore, have come forward from time to time to speak in its behalf. In England, Charles Butler has taken the lead; in America, Bishops Kenrick, Hughes, and Purcell, and Mr. Brownson.

The first mode of defence resorted to is that of Charles Butler. He follows Bossuet, and the Gallican, or French, school of divines. He abandons to just reprobation such decisions and deeds of the Popes of Rome as have been stated, but endeavors to prove that the doctrines in question are not taught by any general council, but solely by the popes, and that the doctrines and conduct of the popes in such cases were not the voice of the church.

This defence is obviously at war, not only with that most unequivocal documentary evidence which I have produced, but also with much not yet presented.

The doctrines in question were as truly promulgated and

sustained by general councils as by popes. This has been proved as to some councils, and is true of others. Six general councils, in principle or in practice, or in both, sanctioned the violation of engagements and breach of trust for the sake of ecclesiastical utility. This view cannot be carried out except by misrepresenting, evading, or denying the plainest facts of history. Yet Charles Butler adopted this course and used such fraud and evasion, because to conduct the Romish cause to a safe issue on any other ground seemed hopeless at the time. It seems to have been with him a stroke of policy.

Mr. Brownson, however, coincides with me in thinking it poor policy to defend the Papacy by denying or ignoring any obvious and notorious matters of fact.

The course of Butler and of all others who adopt the principles of the Gallican party he repudiates as at war with facts, dishonorable to the great popes of the middle ages, and ruinous to Romanism in its ultimate tendencies and results. It was only adopted, he tells us, because the Romanists were then weak and cowed down, and is utterly unfit for these times of higher courage and bolder enterprise.

As to the acts of popes in deposing sovereigns and dissolving oaths of allegiance, which Butler repudiates as no part of the system of Romanism, he says,—

"The answers which the church gives to all great practical questions have become historical. These answers are in many instances, no doubt, very offensive to the spirit of the present age, and such as the prevailing public opinion denounces; but there they stand on the page of history, and can be neither honestly nor successfully denied or explained away. What the church has done, what she has expressly or tacitly approved in the past,— that is exactly what she will do, expressly or tacitly approve, in the future, if the same circumstances occur. This may

be a difficulty, an embarrassment; but it will not do to shrink from it. We are responsible for the past history of the church in so far as she herself has acted; and to attempt to apologize for it by an appeal to the opinion of the times, or to explain it in conformity with the prevailing spirit and theories of non-Catholics in our age, is only to weaken the reverence of the faithful for the church and yield the victory to her enemies."

We agree with Mr. Brownson in regarding the course of Butler and the Gallicans as fatal to the church.

For, suppose that it were true — which it is not — that no general councils had sanctioned such decisions and deeds of the great popes of the middle ages; suppose, too, that the popes are not infallible without a general council; suppose — what is not true — that a decision *ex cathedra*, acquiesced in by the bishops, is not deemed infallible. We ask, Why did not the church in some form rebuke the popes, and set them right, if they were teaching the doctrines of devils and reducing them to practice? If there was infallibility any where in the Romish corporation during those long and bloody centuries, why did it not in some way show itself? Did not the Romish corporation then know that those principles and deeds of the popes were wrong which Charles Butler and the Gallicans now so loudly condemn? If they did, then why did they not condemn them? If they did not, then what a mockery is it to call that an infallible corporation which could not, and did not, defend either themselves or their head for long centuries from errors so gigantic, — promulgated to the nations as the truths of God Almighty, the rejection of which would surely encounter his wrath, — or from their inevitable results in deeds of treachery and blood that have ever since caused a thrill of horror among the nations! After Charles Butler has denounced as errors and crimes

the solemn decisions and acts of the popes of the middle ages, deemed the most illustrious in the long line of the sovereigns of the church, how can he expect any Protestant to retain the least respect for the Papal church or her head in any age?

CHAPTER X.

EVASION OF BISHOPS HUGHES AND KENRICK.

THE other mode of evading the facts, as to the deposing power of the pope and the invalidation of oaths, is to resolve the whole matter into the peculiar state of society in the middle ages, in which it was the will of the rulers and of the people that the pope should exercise such power.

On this ground Bishop Hughes, in 1843, defended the Papal corporation, in his lecture before the Irish Emigration Society in New York. Speaking of the Papal corporation, he says, p. 12, "If she has, at times, interfered with the civil prerogatives of temporal sovereigns, her right to do so is not founded on her *divine* charter, but resulted either from the concession of the states themselves, or from the absolute exigency of the circumstances."

At still greater length has Bishop Kenrick defended this view, in his labored Vindication of the Primacy of the Pope of Rome. He says, "By the will of princes and of nations, and at their earnest solicitation, he intervened in former ages, and, exercising a pacific protectorate, maintained the rights of all. * * * But he no longer employs a power which the will and the wants of the nations once placed in his hands, but which they have again in their caprice wrested from him."—Pp. 304, 305.

Both of these bishops also assure us that from this state of things vast benefits flowed to the world.

Concerning this stupendous evasion, I remark, in the first place, that it is directly at war with facts.

The Papal deposing power and dissolution of oaths was not a "pacific protectorate," established by the nations, but a constant stimulus to revolt and civil war. Against all sovereigns who did not blindly obey the pope it gave him full power to fan the flames of discontent and to arouse his subjects to rebellion. It was even used to stir up the children of kings to the vilest treachery towards their parents. Such was the course taken by the popes towards the children of the hated and anathematized Henry IV.

On this point it is well to place in pointed contrast the words of Bishop Kenrick and those of the celebrated primate Bossuet. It is an illustrious specimen of the "variations" of Romanism.

In his Defence of the Declaration of the Gallican Clergy, book iv. chap. xvii., Bossuet says,—

"Whenever kings have been deposed by the Roman pontiffs in the exercise of such authority, NEVER by any king, NEVER by the different orders of any kingdom, has this authority been recognized as lawful. On the other hand, kingdoms and kings have resisted it, and the result has been bloody foreign and civil wars; wherefore the pope has not, in fact, ever bestowed kingdoms, but has only produced causes of war, and given a pretext and color to ambition and rebellion, and involved the whole world in the flames of war; and, in a word, these depositions of kings by the authority of the pope have never been of the least use, but have caused immense odium and injury."

In the second place, both of these writers, and Bishop Kenrick in particular, have inexcusably misrepresented

the real nature of the Papal claim as put forth by Gregory VII., the great founder of the system, and by his successors. With true Jesuitical craft, Bishop Kenrick has avoided all quotations from the letters of Gregory to the sovereigns and ecclesiastics of Europe, in which he unequivocally developed his purpose to reduce all temporal rulers to the position of feudal vassals to the holy see, binding them by an oath of allegiance similar to that by which the bishops were soon bound, and which they take even to this day. He does not quote his reputed claims of a divine right to do all this. On the other hand, against both the letter and the spirit of the act of deposition, he represents Gregory as acting by an authority conferred on him by the nations. In a series of twelve letters to the bishop, published in the Christian Alliance some years since, I at some length exposed what I could not but consider as his deliberate Jesuitical frauds, designed to hoodwink and delude my honorable and magnanimous fellow-citizens. I have not room at present to go farther into the details of the case.

It is enough to say, in general, that nothing can be more at war with notorious facts than this evasion. Where or when did Gregory VII., or Innocent III., or Boniface VIII., or any other of those imperious lords of the church declare or even hint that they derived their powers from either rulers or the people, or that they were acting in their name? They claimed their powers directly from God, through Peter, the great head of the church. Nor did the nations ever pretend that it belonged to them to confer such power on the pope. The very idea is ridiculous to any one who knows the spirit and the convictions of that age.

It deserves notice, also, that these claims of the pope, as head of the church, do not rest on his own unsustained

assumptions. In the great general council of Lyons, in 1245, Pope Innocent IV. and the council together confirmed the doctrine of the divine right of the pope and of the Papal corporation to depose monarchs. The pope deposed Frederic II.; and they concurred with the pope, proclaiming their decision as the judgment of God and their own, but not referring, even remotely, to a delegated power received from the people. The same principles were established in the fourth Lateran council under Innocent III. and by many other general councils.

Moreover, in the long run, this evasion is no less fatal to the Papal system than the other. According to it, on questions of the highest conceivable moment, the pope leaves his lofty position, as filling the place of God on earth, to become a mere fallible tribune, or president, or referee of human appointment among contending nations. He is a mere fallible agent of human, uninspired society, and not its lord and head. It in fact betrays the cause of the Papacy and the Romish church, through fear of the enlightened, popular sentiments of the present age.

Mr. Brownson sees the logical results of this evasion also, and boldly repudiates it. He also declares it to be at war with facts. Civil governments and human society, he erroneously affirms, did acknowledge the supremacy of the pope over earthly rulers and his power to dissolve oaths; but he insists that they did not confer it. Nor did the pope ever concede or intimate that such was the basis of his power. Nothing can be stronger than the assertions of Mr. Brownson in his review of M. Gosselin. He says, —

"The whole current of history is against the author. He cannot adduce a single official act of pope or council which concedes that the temporal authority exercised was held only by a human title. All history fails to show an instance in which the pope, in deposing a temporal sover-

eign, professes to do it by the authority vested in him by the pious belief of the faithful, generally received maxims, the opinion of the age, the concessions of sovereigns, or the civil constitution and public laws of Catholic states. On the contrary, he always claims to do it by the authority committed to him as the successor of the prince of the apostles, by the authority of his apostolic ministry, by the authority committed to him of binding and loosing, by the authority of Almighty God, of Jesus Christ, King of kings and Lord of lords, whose minister, though unworthy, he asserts that he is ; or some such formula, which solemnly and expressly sets forth that his authority is held by divine right, by virtue of his ministry, and exercised solely in his character of vicar of Jesus Christ on earth. To this, we believe, there is not a single exception. Wherever the popes cite their titles, they never, so far as we can find, cite a human title, but always a divine title. Whence is this ? Did the popes cite a false title ? Were they ignorant of their own title ? or was this assertion of title an empty form, meaning nothing ? This is a grave matter ; and this fact alone seems to us decisive against the author."

He also says, —

"One of two things, it seems to us, must be admitted, if we have regard to the undeniable facts in the case ; namely, *either the popes usurped the authority they exercised over sovereigns in the middle ages, or they possessed it by virtue of their title as vicars of Jesus Christ on earth.* We do not, therefore, regard M. Gosselin's theory as tenable ; and we count his attempted defence of the pope on the ground of human right a failure.

"There is, in our judgment, but one valid defence of the popes in their exercise of temporal authority in the middle ages over sovereigns ; and that is, that they possess it by divine right, or that the pope holds that authority by virtue of his commission from Jesus Christ, as the successor of Peter, the prince of the apostles, and visible head of the church. Any defence of them on a lower ground must, in our judgment, fail to meet the real points in the case, and is rather an evasion than a fair, honest, direct,

and satisfactory reply. To defend their power as an extraordinary power, or as an accident in church history, growing out of the peculiar circumstances, civil constitution, and laws of the times, now passed away, perhaps forever, may be regarded as less likely to displease non-Catholics and to offend the sensibilities of power than to defend it on the ground of divine right and as inherent in the divine constitution of the church; but, even on the low ground of policy, we do not think it the wisest in the long run. Say what we will, we can gain little credit with those we would conciliate. Always, to their minds, will the temporal power of the pope by divine right loom up in the distance; and always will they believe, however individual Catholics here and there may deny it or nominally Catholic governments oppose it, that it is the real Roman Catholic doctrine, to be reasserted and acted the moment that circumstances render it prudent or expedient. We gain nothing with them but doubts of our sincerity, and we only weaken among ourselves that warm and generous devotion to the holy father which is due from every one of the faithful, and which is so essential to the prosperity of the church in her unceasing struggles with the godless powers of this world."

He also asserts that the position thus defended by him is that of the leading Romish divines: —

"He cannot be unaware that the doctrine he rejects is the most logical, the most consonant to Catholic instincts, the most honorable to the dignity and majesty of the Papacy, or that it has undeniably the weight of authority on its side. The principal Catholic authorities are certainly in favor of the divine right; and the principal authorities which he is able to oppose to them are of parliaments, sovereigns, jurisconsults, courtiers, and prelates and doctors who sustained the temporal powers in their wars against the popes. The Gallican doctrine was, from the first, the doctrine of the courts, in opposition to that of the vicars of Jesus Christ, and should, therefore, be regarded by every Catholic with suspicion."

It is interesting to notice that nevertheless, in view of the popular feeling in this country, Bishops Hughes and Kenrick have both undertaken to defend the course of the popes during the middle ages on the very grounds which Mr. Brownson so pointedly condemns.

Their defence, however, deserves no confidence as an expression of their real opinions. It was, no doubt, designed to delude Protestants for the time, till the Romish corporation might gain strength to assume a new position.

I am led to this conclusion by the fact that the Romish agents, both in France and in this country, seem to be at length disclosing their purpose to assume the ground which I have stated as the real Papal ground, and which is the only consistent and logical basis on which to attempt a defence of the Papacy. The old Gallican doctrine is also generally abandoned in France; and we are coming to the simple position, that all who revolt from the Romish corporation, by that very act are disfranchised and stripped of all their rights.

Mr. Brownson, in his Review for January, 1852, makes the bold and explicit avowal that Protestantism of every form has not, and never can have, *any rights.* — P. 64.

He says also that "we lose all the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of religion or no religion, as best pleases him, which some two or three of our journalists would fain persuade the world is Catholic doctrine."

It seems, then, that when Mr. Brownson, in a former extract, speaks of conceding to us equal rights, he means, as we intimated, so long as they have no power to take them away. But as soon as Catholicity is triumphant, then beware.

I find in the Letters of an Independent Irishman, addressed to Bishop Fitzpatrick, the following passage: —

"Says Bishop Kenrick, 'No faith with heretics;' and says Bishop O'Connor, of Pittsburg, '*Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world.*' This bigoted sentiment is the same in kind with that quoted from the Catholic Review — no rights for Protestants, or any body else except Catholics. Fine doctrine for a republic! Of precisely the same nature was the sentiment lately uttered by the Bishop of St. Louis: 'Catholicity will one day rule America; *and then religious liberty is at an end.*' No doubt of it. The St. Louis bishop and I agree exactly on this point; and such, I presume, is your opinion also."

I have not verified these quotations; but, whether they have used these precise words or not, I have no doubt that they express the real sentiments of those men.

Whatever any American bishop may say, one act of theirs speaks louder than all their professions of patriotism; yea, louder than seven thunders. They have, by a solemn decision of their provincial council at Baltimore, significantly proclaimed that they adopt the system of which the maxims are such as have been set forth.

Into the midst of this Protestant nation, by a special act of the Baltimore council of Romish bishops, they have introduced the idolatrous worship of Gregory VII.; thus selecting and presenting him, of all the saints of the Romish calendar, to our own people as an object of worship, and fixing the eyes of this nation on him as the object of peculiar attention and reverence.

We accordingly look at his character, and find him to be the notorious author of the system of deposing kings, and the projector of a universal feudal monarchy, of which he was to be the head, and all kings, nobles, and rulers his sworn vassals. We find him, in endeavoring to carry

out his claims and plans, involving Italy and Germany for more than thirty years in a bloody civil war, and establishing precedents which for centuries disturbed the peace of all Europe and subjected the nations to the most appalling despotism ever known. Pius V. canonized him as a saint.

The service prescribed by him for the festival of Gregory, in the Roman breviary, specially commemorates his acts in the following terms: "Gregory shone like the sun in the house of God. He deprived Henry of his kingdom and freed his vassals from their fealty. All the earth is full of his doctrine. He has departed to heaven. Enable us, by his example and advocacy, to overcome all adversity. May he intercede for all the sins of the people." Alexander VII. introduced this office into the Roman basilics. Clement XI., in 1704, recommended it to the Cistercians, and, in 1710, to the Benedictines. It was approved by Benedict XIII., and retains its place in the Roman breviary.

Let it now be noticed still further, that this act of canonization had special reference to the deposing doctrine. It indorses it, as practised by Gregory, in the most ample manner. It regards it as the doctrine of all times and all countries, and declares that the earth is full of that doctrine.

Nor is this all. The maxims of Gregory VII. have not been renounced by the court of Rome in the nineteenth century. I refer you to the following statement of Daunou, that eminently learned and candid Roman Catholic: "If we had lost the twenty-seven propositions of Hildebrand, they might all be found in the acts of Pius VII., A. D. 1800–1823. This will not astonish those who have studied the history of the court of Rome. While it exists, this court will have no other principles. Scarcely will it

be able to dissemble them, even in times which require the most circumspection. We shall, without doubt, see this court taking advantage of all circumstances, which will allow her still to maintain them, by anathemas, by wars, by catastrophes, and by vast proscriptions."

If this seems to be bold language for a Roman Catholic, let it be compared with the language of Bossuet, whose words I have already quoted. It is but a faithful carrying out of the spirit of his statements.

Let me then disclose, for the benefit of American republicans, some of this doctrine of Gregory, of which the earth is declared to be full. Baronius regards the twenty-seven propositions as a genuine composition of Gregory himself; others regard them as a collection of sentiments derived from his letters; but all agree that they truly represent the doctrine of his epistles and of his acts. Indeed they can all be derived from his letters.

"He alone can invest himself with the insignia of empire."

"He has authority to depose emperors."

"He can absolve the subjects of bad princes from every oath of fealty."

"All princes kiss his feet alone."

"His name only is to be pronounced in the churches."

"It is the only name in the world."

Such is the doctrine of Gregory VII., of which, according to the services of the Papal church, the world is full.

But in all this it seems that the bishops of that church in the United States of America see no ambition and no usurpation. No; for Bishop Kenrick tells us that Pope Gregory VII. "*is recognized as a saint, and cannot, without temerity, be accused of ambition.*" Moreover, that very church which recognizes him as a saint celebrates his deposing doctrine and deeds in acts of solemn worship at his shrine.

Moreover, Bishop Kenrick really, though not openly, declares that the true and proper state of society was that which existed whilst these doctrines were in force, and that the world has been a loser by rejecting them. All this was fully evinced in the letters to which reference has been made.

With such facts before us, is there any reason to doubt that the Romish bishops of America would, if they could, carry out the extremest views of the Italian school, of which Gregory VII. is the founder and head?

It is also a sign of the times that the same views are reproduced in England, France, and America. The French school is dying out; and all-pervading efforts are made to establish the most absolute doctrines of the court of Rome, which have already deluged the world in blood.

In England, a Romish paper called the Rambler speaks as follows:—

"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The *very name of liberty* — except in the sense of a permission to do certain definite acts — *ought to be banished from the domain of religion.* It is neither more nor less than a falsehood. *No man has a right to choose his religion.* None but an atheist can uphold the principles of religious liberty. Shall I, therefore, fall in with this abominable delusion? Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism are not every one of them mortal sins *like murder and adultery?* Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views *than he has to my purse, or my house, or my lifeblood?* No. *Catholicism is the most intolerant of creeds.* It is intolerance itself; for it is the truth itself. We might as rationally maintain that a sane man has a right to believe that two and two

do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

This was republished and indorsed by the Shepherd of the Valley, a Romish paper at St. Louis.

Bishop Kenrick also is quoted by the Independent Irishman as saying, —

"Heresy and unbelief are CRIMES; that is the whole of the matter. And in Christian countries, as in Italy and Spain for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes."

The Bishop of St. Louis also is quoted by him as saying. —

"Protestantism of every kind Catholicity inserts in her catalogue of mortal sins; she endures it when and where she must; but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they surely will do, an immense numerical majority, religious freedom in this country is at an end."

Honestly they cannot say any thing else; and clearly the principles of Brownson, with reference to the decisions of the pope and the church in the middle ages, involve all this, and also a full sanction of all their doctrines, as to fraud, treachery, and falsehood, towards all out of the pale of the Romish church. They involve the maxim, which once he repudiated with indignation, that no faith is to be kept with heretics.

All of these decisions are, as truly as any others, the answers of the church on great practical questions, and have become historical. To these he ought to apply his own words, —

"These answers are in many instances, no doubt, very offensive to the spirit of the present age, and such as the

prevailing public opinion denounces; but there they stand on the page of history, and can be neither honestly nor successfully denied or explained away. What the church has done, what she has expressly or tacitly approved in the past, — that is exactly what she will do, expressly or tacitly approve, in the future, if the same circumstances occur. This may be a difficulty, an embarrasment; but it will not do to shrink from it. We are responsible for the past history of the church in so far as she herself has acted; and to attempt to apologize for it by an appeal to the opinion of the times, or to explain it in conformity with the prevailing spirit and theories of non-Catholics in our age, is only to weaken the reverence of the faithful for the church and yield the victory to her enemies."

This part of the subject, then, is plain. The real and infamous doctrines of the Romish corporation on veracity and the rights of Protestants can neither be concealed nor evaded.

The question of their power to gain the ascendency in this nation, and to carry out such principles, is not at present under discussion. Our present purpose is to enable all candid men to decide what the principles of the Romish corporation are, to see that they are immutable, and that nothing will prevent them from carrying them out but want of power.

Have I not, then, proved the propositions which I have announced? Do not the pope and his corporation place their own interests above all others whatever? Do they not at once disfranchise all who renounce their authority? Do they not declare all their rights vacated? Do they not declare that all obligations of veracity and fidelity towards them cease; that all claims of protection or defence are vacated; that they are at once outlawed and intestate; and that to massacre and exterminate them is a duty?

Such is the fraudulent, treacherous, cruel, malignant, and

diabolical system that is conspiring against this country and against humanity, and with which we are called to contend.

But there is a still lower depth of treachery into which the chief defenders of this system have fallen. The Jesuits advocate and defend all that I have stated, because they are the sworn defenders of the Pope of Rome.

But, in carrying out their plans, they have carried the system of fraud and delusion to a more perfect development than ever before.

We shall not understand the full power of the great conspiracy until we understand these men.

CHAPTER XI.

THE JESUITS ON LYING.

We are called on by divine Providence, as American citizens, not only to sit in judgment on the principles of the great central Romish corporation as to truth and human rights, but also of those subordinate corporations which are banded together in one great conspiracy to sustain and extend the authority of the central power.

Of these, by far the most powerful and notorious is the order of the Jesuits. It arose soon after the reformation, and was organized for the express purpose of resisting its progress. It has rendered itself so infamous that it was once suppressed; yet it was so essential to the Papacy that it has been again revived, and, under its head at Rome, is again pervading the world.

It developed a code of morals which, as a whole, is perfectly diabolical. It is not, however, my purpose here to expound that code in full, but to show that, on the great question of veracity, it is a fit exemplification of the authorized principles and general tendencies of the system of Rome. We should naturally expect this, since they have ever been the chief defenders of the see of Rome. It will not, then, be deemed an accidental coincidence if we find them engaged in reducing the principles of lying, perjury, and slander to a systematic form. Their labors in this department I shall proceed to review.

Nor is this needless. No body of men are making such efforts to extend their power throughout our land. They know well that in consequence of their former conduct their order still rests under a load of infamy that has made the very name *Jesuit* a proverb, and a byword, and a hissing, and the terms Jesuitical and diabolical well nigh synonymous in the public mind.

Mr. Brownson, therefore, in his newborn zeal for Romanism, has felt himself especially called on to vindicate these servants of the Papacy, as in a preëminent degree hated and slandered for righteousness' sake.

It is, therefore, a work of no common interest and importance to investigate the avowed principles of the leading authors of this order of men as it regards speaking the truth in our dealings with our fellow-men.

To any one who has ever read the letters of Pascal there is little need to say much on this point. He made it notorious throughout the civilized world that their most prominent writers on morals totally subverted by their doctrines the very foundations of truth in the intercourse of man with man.

I will but quote a few of their profligate maxims from the works of their standard authors. Pascal gives from Sanchez the following choice specimens of morality: —

"It is lawful to use ambiguous terms, to give the impression a different sense from that which you yourself understand." — Op. Mor., p. 2, b. iii. c. vi. n. 13.

In the same place he says, "A person may take an oath that he has not done such a thing, though in fact he has, by saying *to himself* it was not done on a certain specified day, or before he was born, or by concealing any other circumstance which gives another meaning to the statement. This is, in numberless instances, *extremely conven-*

ient, and is always *very just* when it is necessary to your health, honor, or property."

Again: "It is the *intention* which stamps the character of the action."

To illustrate this, Escobar, tr. iii. ex. iii. n. 48, gives this general rule:—

"Promises are not obligatory when a man has no *intention* of being bound to fulfil them."

Again: Bourne quotes from Sanchez, Op. Mor., lib. i. cap. x. Nos. 12, 13, p. 49: "An *oath* obliges not beyond the *intention* of him who takes it." Here we have the famous Jesuitical doctrine of "directing the intention" so as to promise or swear any thing that is desired, either for the church or for individual interest, and yet not be bound.

The mode by which a Jesuit or any Romanist can enter a Protestant church by oath or covenant, without sin, is thus given, Bauny Sum., cap. vi. conc. iv. p. 73: "He who maintains an heretical proposition without believing it, or who is a communicant among the Protestants without having his heart there, but out of pure derision, or to comply with the times, and *to accomplish his designs*, ought not to be esteemed a Protestant, because his understanding is not infected with error."

As to truth in civil courts, Taberna, vol. ii. part ii. tract. ii. cap. xxxi. p. 288, speaks thus: "Is a witness bound to declare the truth before a legitimate judge? No, if his deposition will injure himself, his family, or property, or *if he be a priest; for a priest cannot be forced to testify before a secular judge.*"

Again: Layman, lib. iv. tract. iii. cap. i. p. 78: "It is not sufficient for an oath that we use the formal words, *if we have not the intention and will to swear.*" (See McGavin's Protestant, vol. ii. pp. 705–7.)

It is worthy of notice that these profligate principles go beyond the maxim, that it is right to lie for ecclesiastical utility. They subvert the foundations of truth in all things. No matter what words a man uses, if he secretly *intends* something else, he is not bound by promises or by oaths.

No less damnable are their doctrines as to slander. These, of course, have a wide range, and have been extensively used by the Jesuits in controversies and in blackening the characters of Protestants. They therefore sustain an intimate relation to the management of all controversies between Romanists and Protestants. It is an obvious dictate of honor to avoid personalities in argument and to confine the attention to principles and facts. Especially is it a dictate, not only of honor, but of the word of God, not to try to destroy the force of arguments by slandering their authors.

When a writer has endeavored to throw light upon an important subject, and stated principles and sustained his assertions by documents of unquestioned authority, it may be much easier to slander him personally, and call him a liar, a drunkard, an adulterer, than to answer his arguments. But one would hardly expect that men who are such saints that the world is not worthy of them would sanction such a mode of proceeding. Yet this the Jesuits have done. Their maxim is this: "It is no mortal sin to oppose a slanderer by slandering him." Of course they must judge who a slanderer is; and it is very easy to conclude that whoever says any thing to the disadvantage of the order of the Jesuits is a slanderer, and that it becomes no mortal sin to slander him. This was charged upon them by Pascal in his fifteenth Provincial Letter, without the slightest hesitation, as a notorious principle of theirs; and he sustained his charge by such an array of evidence that no

Jesuit to this day has been able in the slightest degree to destroy its force. Let us listen to the charge in the words of Pascal: —

"It is my purpose to advance a step farther than merely to show that your writings are replete with calumnious representations. Falsehoods may be stated under an impression that they are truths; but lying is characterized by the *intention* to deceive. I shall show that you design to deceive and calumniate, and that you purposely impute crimes to your enemies of which you know they are perfectly innocent, because you believe it may be done without falling from a state of grace. And, though you may be as well acquainted as myself with this point of your morality, I shall beg permission to state it, that no further doubt may exist, by showing that I challenge you personally and individually on the subject, without even your being able to deny it, with all your assurance, unless at the same time you own that for which I reproach you. For this is a doctrine so common in your schools that you have not only maintained it in your writings, but even in your public theses, which is an act of the utmost presumption — as, for example, in that of Louvain, in the year 1645, in the following words: 'It is only a venial sin to calumniate and ruin the credit of such as speak evil of you by accusing them of false crimes' — *Quidni non nisi veniale sit, detrahentis auctoritatem magnam tibi noxiam falso crimine elidere?* This doctrine is so current amongst you that whoever dares to attack it you treat as an ignoramus and a stupid fellow."

To one who has been brought up in a Protestant country, and who is happily ignorant of those unfathomable depths of Satan into which the system of Romanism can sink the human mind, it seems impossible that any body of men pretending to call themselves Christians should ever have dared to teach such doctrines of devils, or could have so seared their consciences with a hot iron as thus to authorize and sanction the grossest slander, and even to

treat as an ignoramus and a stupid fellow whoever dares to attack such doctrines.

Listen, then, to the unanswerable proof of his assertions which Pascal produces: —

"Not long ago this took place in regard to Father Quiroga, a German capuchin, who opposed this doctrine, and was immediately attacked by Father Dicastillus, who speaks of this dispute in these terms, (*De Just.*, l. ii. tr. ii. disp. xii. n. 404:) 'A certain grave friar, barefooted and deep cowled, — *cucullatus, gymnopoda,* — whose name I shall conceal, had the temerity to decry this opinion amongst some women and ignorant people as pernicious and scandalous, contrary to good manners, subversive of the peace of states and societies, and opposed, not only to all the Catholic doctors, but to all who may become so. But I have maintained against him, and still maintain, that calumny, when made use of against a calumniator, though it be a lie, yet is not a mortal sin, nor contrary to justice or charity; and, as a demonstration of this, I furnished him with a crowd of our fathers and whole universities whom I consulted, among others the Rev. Father John Gans, confessor to the emperor; the Rev. Father Daniel Bastele, confessor to the Archduke Leopold; Father Henry, who was the tutor of these two princes; all the public and ordinary professors of the University of Vienna, (consisting entirely of Jesuits;) all the professors of the University of Gratz, (all Jesuits;) all the professors of the University of Prague, (of which the Jesuits are masters;) from all of whom I have in my possession a written, signed, and sealed approbation of my opinion; in addition to which I have Father Pennalossa, a Jesuit, preacher to the emperor and the King of Spain; Father Pilliceroli, a Jesuit; and many others, who have all judged this opinion probable previous to our dispute.' You see, fathers, there are few opinions which you have taken so much pains to establish; and, in fact, there are few which are so serviceable to you. For this reason, you have impressed so much authority upon it that your casuists have made use of it as an indubitable principle. 'It is certain,' says

Caramuel, n. 1151, 'that it is a probable opinion that it is no mortal sin to bring a false accusation for the sake of preserving one's honor; for it is maintained by upwards of twenty grave doctors, Gaspar Hurtado, Dicastillus, &c. Hence, if this doctrine be not probable, there is scarcely any one that is so in the whole system of divinity.'"

Such is the proof adduced by Pascal; and what can be more overwhelming? And in what manner did the Jesuits reply to it? In an attempt to answer the Provincial Letters, published in Paris, 1659, p. 342, *instead of condemning Father Dicastillus's position*, THEY ADDED MORE AUTHORITY TO IT, by citing several authors, besides those mentioned before, in defence of it.

Let any one now reflect on the length and breadth of the principles involved in this doctrine of the Jesuits, and he will fully sympathize with Pascal in the strong language of abhorrence with which he speaks of the system:—

"O, what an execrable system is this, and how utterly corrupt in all its main points and principles, that if this doctrine be not probable and safe in conscience, 'that a person may be accused falsely in order to preserve one's honor,' there is scarcely any one that is! What can be more probable, fathers, than that those who hold this principle should sometimes put it in practice? The depraved passions of mankind hurry them on with such impetuosity that it is inconceivable, when all conscientious scruples are done away, how violently they proceed. For instance, Caramuel writes in the same place, 'This maxim of Father Dicastillus the Jesuit, respecting calumny, was taught by a German countess to the daughter of the empress, who, believing that calumnies were but venial sins, spread abroad so many scandals and false reports every day that the whole court was put into a state of ferment and alarm. It is easy to perceive the use they made of it; so that, to quiet this tumult, it was found necessary to apply to a good father, a capuchin, named Quiroga, of exemplary

conduct, (which was the reason Father Dicastillus had such a quarrel with him,) who told them plainly that this maxim was very pernicious, especially as held by women, and then took such especial care that the empress totally abolished the practice of it.'

"It is by no means surprising that this doctrine should have produced some bad effects; it would have been more so had it been otherwise. Self-love is always ready to persuade us that an attack made upon ourselves is unjust; much more you, fathers, who are so blinded by vanity that you would make all the world believe, from your writings, that an injury attempted against your writings is an injury done to the honor of the church; and thus it would be strange if you were not to put this maxim in practice. We must not say, as those who do not know you do, How is it these good fathers calumniate their enemies, since it is endangering their own salvation? But we must say, on the contrary, How is it these good fathers would lose any opportunity of decrying their enemies when they can do it without risking their own safety? Let us, then, no longer be astonished at finding the Jesuits calumniators. They are so with a safe conscience, and cannot be otherwise; since, by the credit they have acquired in the world, they may revile others without any apprehension from the justice of men; and, by that which they have acquired in cases of conscience, they have established maxims by which they are empowered to do as they choose, without dreading the justice of God.

Take an illustration of those principles from the same author:—

"A remarkable instance of this occurred in your disagreement with M. Puys, a clergyman of St. Nisier, at Lyons; and, as this affair furnishes a complete illustration of your spirit, I shall relate the principal circumstances. You know, fathers, that in 1649 M. Puys translated an excellent work, written by another capuchin, into French, 'On the Duty of Christians to their own Parishes against those who wished to entice them away,' without using any invectives, and without either pointing to any religious

order or individual. Your fathers, however, took it to themselves; and, paying no respect to an aged pastor, a judge in the primacy of France, and much honored by the whole city, your Father Alby wrote a violent philippic against him, which you yourselves sold in your churches on Assumption day; in which, amongst other charges, he was accused 'of becoming scandalous by his gallantries, of being suspected of impiety, of being a heretic, an excommunicated person, and deserving to be burned alive.' To this M. Puys replied; but Father Alby, in a second publication, persisted in his former recriminations. Is it not then evident, fathers, either that you must be calumniators, or that you believed all the charges brought against the good priest, and therefore that it was needful that you should have seen him fully exculpated before you deemed him worthy of your friendship? Attend now to what passed at the reconciliation, in presence of a great multitude of the most distinguished persons of the city, whose names are inserted below in the order in which they were placed in the paper drawn up on the 25th of September, 1650.* In the presence of this assembly M. Puys made no other declaration than the following: 'That what he had written was not intended for the Jesuits; that he had spoken in general against those who seduce the faithful from their parishes, without at all meaning to attack their society, for which, on the contrary, he cherished a high regard.' This is in itself sufficient in regard to his apostasy, his revilings, and his excommunications, without any recantation or absolution. Father Alby afterwards addressed him in these words: 'Sir, my conviction that you attacked the society to which I have the honor to belong induced me to take up my pen to answer you, and I thought my manner of doing it was *allowable;* but I have become better acquainted with your

* M. De Ville, vicar general of the Cardinal de Lyon; M. Scarron, canon and minister of St. Paul's; M. Margat, chanter; Messrs. Bouvand, Seve, Aubert, and Dervieu, canons of St. Nisier; M. du Gue, president of the treasures of France; M. Groslier, provost of the merchants; M. De Flechere, president and lieutenant general; Messrs. De Boissat, De St. Romain, and De Bartoly, gentlemen; M. Burgeoise, king's chief advocate in the treasury office of France; Messrs. De Cotton, father and son; M. Boniel; who all signed the original declaration with M. Puys and Father Alby.

intention. I now declare that there exists *nothing* which can prevent my esteeming you as a person of very enlightened understanding, of a profound and *orthodox* faith, of *irreproachable* morals, and, in one word, a worthy pastor of your church. This declaration I make with high satisfaction, and beg these gentlemen to remember it.'

"In truth, fathers, these gentlemen remember it perfectly well, and were more offended at your reconciliation than at your quarrel. For who does not admire Father Alby's speech? He does not say that he retracts on account of discovering M. Puys has changed his behavior and his doctrine, but merely 'because he found that it was not his intention to attack your society; so that there is nothing to prevent him from being a good Catholic.' He did not, therefore, believe him to be a heretic at all; nevertheless, after accusing him of it, contrary to his own convictions, he does not acknowledge his error, but dares, on the contrary, to affirm 'that he believes the manner in which he used him was *allowable*.'

"My good fathers, what can you be thinking about thus publicly to show that you only measure the faith and virtue of mankind by their opinions of your society? How came it to pass that you were not apprehensive of making people believe, by your own confession, that you were impostors and calumniators? What! shall the very same individual, and without any change in himself, but merely as he honors or opposes *your society*, be 'pious or impious, blameless or deserving excommunication, a worthy pastor of the church or fit only to be burned; in one word, a Catholic or a heretic'? To oppose your society and to be a heretic are then, in your language, the same thing. A pretty kind of heresy indeed! So, then, whenever one sees in your writings so many good Catholics called heretics, the meaning is, 'that you believe them to be inimical to *you*.'"

Nor did this abominable system, thus opening the floodgates of hell to pour forth all conceivable forms of slander on the world, remain a dead letter. It was put in force with incessant energy against all who dared to leave the Romish

corporation to oppose the Jesuits and to aid in the work of exposing their abominations, and is in full force to this day.

I shall also show the existence of the same spirit and incipient attempts to practise on the same principles among us so far as they dare.

We have not, as yet, fully entered into the heart of the Papal war, and have not yet been compelled to learn what poisoned weapons of moral assassination the Jesuits and other leading advocates of the Papacy have in other ages used without scruple. But as it is a settled point that we are to meet that system in one more conflict, and that the last, it becomes us to study diligently the weapons with which it has always fought in former wars, and to be strong in the Lord and in the power of his might — to arm ourselves against it with the whole armor of God.

There is the more reason for this, inasmuch as the Romish corporation has recently sanctioned and adopted the morality of the Jesuits, which was rendered justly infamous in Europe by the exposure of its enormities and abominations made by Pascal. This system, with all its diabolism, is incorporated in the works of St. Alphonso de Liguori; but these works are solemnly sanctioned by the Romish corporation, if we may trust Dr. Wiseman. He tells us that his works "do not contain any proposition that is pernicious, erroneous, or rash," and that "the morals of this saintly bishop cannot be censured without setting up as a censor of authority itself, — without, in fine, censuring the decisions of the holy see." The morals of this diabolical saint justify assassination, and open murder in certain cases, as well as lying and perjury. Never, therefore, were the morals of Rome so diabolical as at this hour.

CHAPTER XII.

CAUTIONS TO AMERICANS IN VIEW OF MODERN EXEMPLIFICATIONS OF THE PRINCIPLES OF LYING AND PERJURY.

If, in view of all the preceding statements, any one should say, After all, these are ancient principles and facts; things are now changed for the better; it is not charitable or honorable to suppose that Romish bishops or laymen among us will deem it a merit to lie or perjure themselves for purposes of ecclesiastical utility, — I would request him, before coming to this conclusion, to open his eyes on some very instructive and significant facts, most of them of modern date.

The idea that any Romanist will take oaths of allegiance to our country that he does not mean to keep is often repudiated as a slanderous imputation on honorable men. They say this under the influence of their own Protestant views, not reflecting that Romanism not only justifies, but encourages, such false swearing for the good of the church. If any are incredulous, then let them consider the case of Judge Gaston, a distinguished Romanist of North Carolina.

The facts of the case are these: The constitution of that state was made when all intelligent men coincided with the views expressed by the Continental Congress in an address to the people of Great Britain, dated October 31, 1774.

In this, after expostulating against the favor shown to the Romanists of Canada as dangerous to the liberties of the Protestant colonies, they say, "Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country A RELIGION THAT HAS DELUGED YOUR ISLAND IN BLOOD, and dispersed IMPIETY, BIGOTRY, PERSECUTION, MURDER, AND REBELLION through every part of the world." So thought the patriots of the revolution.

Under the influence of such convictions, the framers of the constitution of North Carolina determined to exclude Romanists from office in that state, and inserted an article to that effect. The facts as to Judge Gaston I give in the words of Dr. Breckenridge, in his able work entitled Papism in the United States in the Nineteenth Century. After stating that he was one of the most distinguished citizens of the state and one of her ablest lawyers, he says,—

"By the constitution of North Carolina, he is expressly disqualified to hold the office he occupies, precisely because he chooses to be a Catholic. In the thirty-second article it is thus written: 'That no person who shall deny the being of God, OR THE TRUTH OF THE PROTESTANT RELIGION, or the divine authority either of the Old or New Testaments, *or who shall hold religious principles incompatible with the freedom and safety of the state*, shall be capable of holding any office, or place of trust or profit, in the civil government within this state.' Now, Mr. Gaston is at this moment a judge of the Court of Appeals of North Carolina. Before he took his seat on the bench, he took an oath in some usual form to support the constitution of that state. Part of that constitution asserts and assumes the truth of the Protestant religion. But Mr. Gaston is an avowed and most decided Papist. Now, will he do himself the justice, mankind the favor, and his religion the service of explaining this conduct?

"Mr. Gaston has sworn to maintain 'THE TRUTH OF THE PROTESTANT RELIGION;' he has sworn to maintain a constitution which disqualifies him the moment he shall '*deny the truth of the Protestant religion;*' and yet he is confessedly a Papist — a believer in all the necessary dogmas, and a member in full exercise of all the privileges, of that faith which the creed of Pope Pius IV. pronounces to be exclusive not only, but indispensable to salvation — that church which declares itself to be, and which all who repeat its creed promise and swear to maintain as, the '*mother* and MISTRESS' of all churches, and to use all diligence, by all means in their power, to spread all around them. In the name of common honesty, how could Judge Gaston assent to the creed of Pope Pius IV., which is the authorized creed of his church, and at the same time assent to the provision quoted above from the constitution of North Carolina? Can a man swear with a good conscience to opposite facts, statements, and opinions?"

After a full discussion of the subject, he comes to this conclusion: —

"If *I* had acted as Judge Gaston has, my sect would have deposed me from the ministry, my congregation would have shut my church doors against me, my friends would have wept over me as one undone, and the whole world would have had but one opinion about it; and that opinion would have been, that I was a degraded man. Then why not mete the same measure to Judge Gaston? I will tell you why. *It is because Judge Gaston is a Papist; and his creed admits and approves his conduct.* And, therefore, let every man that loves God pity and forgive Judge Gaston, and frown down his pestiferous superstition, as the parent of all vice and the enemy of every virtue."

The criminal apathy of the press on a point so momentous he thus explains: —

"Is the public press already Catholic, or infidel? Is the whole editorial corps converted, subsidized, afraid, or

totally indifferent? No; this is by no means so. If a Methodist judge should take a false oath, or a Presbyterian judge commit a flagrant violation of morality, or an Episcopal judge outrage public decency, or a Deistical judge be guilty of deliberate perfidy in official affairs,—in all these cases the public press would fully respond to the public feeling, and the judge would be disgraced, if not degraded. Why deal out a different measure to a *Catholic* judge? I will tell you why. It is because every Catholic in the world makes common cause with every other Catholic in the world, and with the Pope of Rome, as the head of all the world, and with the Catholic church, as the mother and mistress of all the churches in the world. Virtue is nothing, truth is nothing, religion is nothing, country is nothing, liberty is nothing; the church is ALL, and the pope its head; and *all* its *true* members form one universal conspiracy against every good of man and the honor of God himself. Printers feel the force, though they may deny the reality, of this conspiracy."

The case of Judge Gaston is fearfully significant. His church has solemnly decided that an oath contrary to ecclesiastical utility is not binding. He simply believes the church, and acts accordingly; or else, according to the Jesuits, he swears, not intending to do what he swears.

And what oath or promise is there that these same principles will not dissolve? No matter who it is, whether bishop or layman, who swears allegiance to a national or a state government, his oath does not bind him in any case in which the pope or the bishops shall decide that ecclesiastical utility requires its violation.

On the same principles, any Romanist, whether layman or ecclesiastic, can profess to be a Protestant, and join any Protestant church, for the sake of acting the more effectually to undermine Protestantism and to extend the power of the Papacy. There is the best ground to believe that this has been done in the English Protestant church

on a great scale. Why should it not be so? According to the supreme authority of the church, and Jesuit morality also, it is so far from being wrong that it is highly meritorious. In the same way men or women may assume any disguise, and act under any profession, in order to subserve the interests of the church.

On the same ground, a Romish bishop may in the most solemn and public manner proclaim as true and undeniable what he knows to be utterly false; as, for example, in the case of a public discussion.

Thus Bishop Purcell, in his controversy in Cincinnati with A. Campbell, denied in the most solemn manner that a passage quoted by Campbell from a compend of the morals of St. Liguori was ever written by him. He said to the audience, "I now pledge myself to show to every man of honor in this city that the last allegation read by the gentleman, purporting to be from the works of Liguori, is not to be found in the works of that writer. It is all a base fabrication, I will not say of Mr. C., but of *somebody*. I will meet this charge with a complete and an overwhelming refutation." Much more of the same kind of declamation he employed, and produced the desired effect for the time. But what was the fact? It was proved, after the debate was over and there had been time to hear from New York from the author of the compend, that it was in the works of Liguori, and was properly translated. It was found in the bishop's own copy. This extract, however, revealed the fact, that although the church will excommunicate a priest for marrying a wife, yet the council of Trent only imposed fines on those priests who kept concubines; and Liguori taught that a bishop ought to appropriate these fines *for pious uses!* It is not to be wondered at that the bishop's ideas of ecclesiastical utility led him to feel that it was desirable, at least during the debate, to

break the force of such statements of Liguori, and therefore he indignantly called them a base fabrication. (See Debate, pp. 219, 253, and note at the end.) This is the same bishop who used to manifest great zeal for the public schools of Cincinnati before the people, when at the same time he was writing to Europe denunciations of them as pernicious and dangerous. That he was so doing became manifest by the publication of one or more of his letters in Europe, which found their way to this country, and were translated and published for the benefit of the good people of Cincinnati. The pope, of course, saw fit to remove him, after this exposure, to some other post of honor, and no doubt rewarded him for his zeal in behalf of ecclesiastical utility.

In like manner Pope Pius VI. did not hesitate to lie in order to remove the odium of the doctrines of the church in Great Britain. As quoted by Bishop Kenrick, p. 471 Primacy, he says, — not *ex cathedra* and in his own name, be it noticed, but through Cardinal Antonelli, — "The see of Rome never taught that faith is not to be kept with the heterodox; that an oath to kings separated from the Catholic communion can be violated; that it is lawful for the Bishop of Rome to invade their temporal rights and dominions." Now, even if the pope had said this *ex cathedra* it would be of no force, for it is a mere assertion as to historical facts, and he is not held even by Romanists to be infallible as to such facts, but only as to doctrines and principles of faith; and it is merely a denial of facts as notorious as his own existence. He might as well have said that Luther, and Calvin, and the reformation never existed as to make the notoriously false statement above quoted.

But it was done for the sake of aiding the Romanists of Great Britain in their struggles for civil power and

privileges; and there is no reason why a pope should not lie for ecclesiastical utility as well as any other bishop or any layman.

Thus, also, we explain the fact that the deaths of Calvin, Luther, Zwingle, Œcolampadius, and Carolstadt were deliberately and grossly misrepresented by leading Papists. It was done on grounds of ecclesiastical utility, in order to convey to their own party the idea that these enemies of Popery died as heretics beneath the manifest wrath of God. Bishop Stratford has written a large and able tract, designed to expose and refute these most atrocious falsehoods. But such men as Cardinal Bellarmine the Jesuit, and others concerned in this work of slander, were simply carrying out the doctrine of their own order as to slander, and of the church as to lying for ecclesiastical utility.

For the same reason, at Rome the Jesuit teachers of Raffaele Ciocci, as he informs us, constantly told him, when a youth, "that the Protestants did not worship Christ; that they slaughtered each other daily like ferocious beasts; that they put the Roman Catholics to death; that they attended to no civil restrictions, but continually lived in a state of anarchy. These misrepresentations, these diabolical assertions, were received by me as incontrovertible truths." (See his Narrative, p. 13.)

Also in a monastery the monks suppressed his letters to his parents, and theirs to him, and forged a correspondence on both sides, in order to induce him to sign a deed giving all his property to the monastery.—Narrative, pp. 39–46.

On the same principles, all nuns that escape from convents are declared insane, and any kind of falsehood is resorted to to entrap and abduct those who forsake their faith. The case of Hannah Corcoran, of Charlestown,

Massachusetts, will illustrate this statement. She was carried off for choosing to become a Protestant. Neither priests nor relations knew where she was; but when it became evident that an indignant community would not hold them guiltless she was soon found and restored. And through all the case there was no scruple to use falsehood to any extent.

On the same principles, promises are freely made not to interfere with the religious principles of the children of Protestants in their schools, which are of course violated without scruple; and children have even been taught to deceive their parents, in order to avoid their opposition or censure.

We shall never understand such facts until we fully comprehend their doctrines as to lying as I have explained them. Their system so debases and corrupts their moral sense that they regard the most atrocious lying for "ecclesiastical utility" as not merely no sin, but a positive merit.

At the time of the Gunpowder Plot in England, designed to blow up and destroy the king and House of Lords and Commons, Catesby, one of the conspirators, consulted Father Garnet, the superior of the Jesuits, whether "it were lawful to promote the good of the Roman cause by destroying some innocent among many guilty." Garnet answered, "If the advantage of the Catholic cause were greater by destroying some innocent with many guilty, it was certainly lawful to kill and destroy them all."

As to the propriety of blowing up the Protestants, it seems, there could be no doubt. The only question was, Was it right to blow up a few Romanists also who would be present? His reply we have seen. Ecclesiastical utility outweighed all else.

When arrested and tried for treason as an accomplice in the plot, he alleged that he received the knowledge of the plot in confession, and therefore could not lawfully reveal it. It was proved, however, that he did not receive the knowledge of it in confession.

He also solemnly declared on his priesthood that he had had no correspondence with Greenwell (a conspirator) since they had met at Caughton. Yet at this very time the judges had in their hands letters of his which he had written to Greenwell since that time. On seeing the letters he confessed the fact, but, when censured, defended his perjury on the principles of his order, as right. He died, moreover, with another lie in his mouth, and secretly wrote to his friends to lie for him after his death. In all this he was but following the rule of ecclesiastical utility and the Jesuit code of morals, and was esteemed in other respects as a learned, amiable, and eminent man. But his system brought him to the death of a perjured traitor.

But why should I continue the painful work of illustration and proof? Call to mind the holy coat of Treves; call to mind the pretended miracles of modern times; call to mind the deceptions as to relics and hallowed medals, with power to avert or cure diseases.

The ecclesiastics who do these things are not ignorant men. They know better. They delude and defraud the people on principle and systematically. Hardly can we call such frauds pious frauds. They better merit the name of barefaced swindling. And yet even Romish bishops do not hesitate to engage in such proceedings, and to use all their power to deceive and gull the simple and ignorant masses, who look up to them for instruction as to the oracles of God.

Not only, then, do the Romish ecclesiastics adopt the principle, that for their own interests they may dissolve

the bonds of right and honesty to those without, but, by the use of fraud and delusion towards their own ignorant populace for purposes of power or gain, they place their own interests above theirs also, and thus above those of the whole human race.

We shall more clearly see the truth of this statement when we have contemplated the fact, that from the very outset the foundations of their power have been laid in forgery and fraud.

Nothing gives such an idea of the patience of God as the thought that he has so long endured such a system and such men.

PART II.

ROMANISM THE ENEMY OF MANKIND.

CHAPTER I.

THE CASE STATED.—PRINCIPLES OF JUDGMENT.

A CORPORATION which arrogates to itself so exclusively the favor of God; which regards all Protestants as pagans; which, for the crime of rejecting its claims, disfranchises them, and has shed the blood of millions,—ought at least to have some peculiar and preëminent merits of its own. It ought, in theory, to tend to good; and, after a trial of more than ten centuries, it ought to have left evidence of the reality and power of that tendency in the records of history.

As this corporation is constantly thrusting itself on the attention of this nation as the only hope of humanity, and avows its purpose, as soon as it has power, to expel and to exterminate Protestantism, it will not be amiss if we subject it to a rigid and thorough scrutiny.

The principles of such a scrutiny are simple and obvious. We are to consider, not the pretences of its parti-

sans, but its internal structure, its mode of operation, its tendencies, and its results. If a company of inquisitors were to introduce into this city various instruments of torture such as the fertile genius of the Romish corporation has so abundantly devised, and carry them to a large building recently erected, calling them, at the same time, musical instruments, it is probable that such a name would exert but little influence in satisfying the mind of the community of the benevolent nature of their designs, in erecting the building and introducing the instruments. They would consider their structure, their mode of operation, their tendencies, and natural results. They would, after considering these points, probably conclude that they were instruments of torture, and that the only music that would ever be produced by them would be that of groans and shrieks of agony.

So it should be little to us that the Romish corporation calls itself a church, and professes to aim at promoting the glory of God and the welfare of man. In a case of so much moment, we should not be deceived by names and pretences. We ought thoroughly to examine the structure of the system itself, notice its tendencies, and inquire what it has in fact done during its long history.

To prevent all misunderstanding, however, it is necessary at this point to remark that we are to view the system of Romanism in reference to those things which it has in distinction from and in opposition to Protestantism, laying out of the account any doctrines that it has in common with Protestantism.

This is but equitable; for any good which may result from such doctrines as it has in common with Protestantism certainly ought not to be set down to its credit as Romanism; for it exists, not on account of the peculiarities of Romanism, but in spite of them.

Thus, though Romanism avows a belief of the being of a God, and receives the Bible as his word, and has in its doctrinal system many elements of truth which may be so arranged as to meet the wants of holy minds, yet this is nothing to its credit as Romanism; for the doctrine concerning God, and the Bible, and the same elements of truth are found without that system among the Protestants, and operate there with much greater energy, and with less to counteract their power.

Indeed, the power of Romanism to do evil is augmented by the fact that it has in it so much truth. This truth is, if we may so say, in a state of captivity to the Romish hierarchy, and is used by them to gain their own ends. They use it to give authority to their system.

By means of it they fit up some rooms in the great Babel in which holy men can dwell and worship God, though in captivity. Meantime the existence of such good men under the system is used to give it influence. They are as stool pigeons to draw others into the snare.

It is a part of the policy of the system to introduce all manner of inconsistent or contradictory views for various minds. Hence, though it contains many of the fundamental doctrines of Protestantism for the pious, yet none the less does it introduce for other classes other doctrines which neutralize or contradict them. And, if the contradictions are pointed out, it covers them up by the plea of mystery.

But, passing from what it has in common with Protestantism, let us consider what is peculiarly its own.

Let us, then, look at the system, stripping off its sanctimonious phraseology, and testing it by an impartial consideration of its tendencies and results.

CHAPTER II.

POPERY A RELIGION, A TRADING CORPORATION AND A GOVERNMENT.

If we examine carefully the system of Romanism, in its theory and in its practice, we shall discover a curious triple combination, composed of a religion, a trading corporation, and a government.

POPERY A RELIGION.

The great idea of the corporation as a religious body is, that it has an absolute and exclusive authority to confer the grace of God, as displayed in the pardon of sin and the gift of eternal life. This grace it dispenses through certain agents, who alone are empowered to confer it and whose grace alone is genuine. All other pretended grace is spurious and counterfeit.

Again: this grace is communicated through various forms, or processes, called sacraments, and through the profession of a certain creed, and through confession to one of their agents, called a priest, who has full power from God, through them, to forgive sins, and to impose penances as the condition.

So far the system has the aspect of a religion. If, now, all this were done freely, and not as a means of obtaining

money, the aspect of a trading company would not be seen. But such is not the fact.

POPERY A TRADING CORPORATION.

In all ages this system has been used as a means of accumulating immense sums of money in return for the grace of God, of which it has the entire monopoly. This grace reaches, not merely to this life, but to an indefinite period beyond this life, in which the soul is neither in heaven nor in hell, but somewhere between, in a place of torment called purgatory. Besides the common grace of God, this corporation has laid up an inexhaustible store of the merits of all saints beyond what was needed for their own salvation ; and of these merits, also, they have the entire monopoly. Thus, by masses, and the application of these merits, and by prayers for the dead, they can deliver souls from purgatory ; and for a reasonable compensation they are always ready to do it. This gives them great power at sick beds, and over the wills of dying men and women, and over the purses of living relatives and friends. They have, also, various other sources of profit from the living, in the form of indulgences for sin ; scapularies, as defences against all evils ; masses of every variety and for every purpose ; dispensations from fasts ; removals of impediments to marriage ; miraculous medals ; various defences against the devil ; grace through the images or relics of patron saints, especially on their annual festivals ; and numerous other similar devices. It will be found that all the peculiar doctrines and practices of Popery have a wonderful adaptation to produce immense pecuniary profit. Thus, at the anniversaries of saints, all who visit their shrines are not to expect grace unless they deposit offer-

ings. In like manner, the grace of relics is most abundant towards the most liberal contributors. One recent instance will cast light on this matter. The celebrated prelate, Arnold of Treves, and his priests, are said to have received one hundred thousand dollars in six months from offerings made in order to obtain a portion of the grace stored up in the holy coat. Eighty thousand medals of the Virgin, full of the same grace, were also sold, and also ribbons, bits of cloth, cotton, and silk which had touched the holy coat, and thus derived a portion of its salutary power. All the old rags in the neighborhood of Treves were thus sold for their weight in gold. The total value of this particular adventure is estimated at three hundred thousand dollars.

It is to be understood that the Romish corporation has the monopoly of this department of gracious influence also, and that no bones, hair, skulls, chairs, coats, ribbons, medals, cloth, cotton, and silk are genuine except those which come from their manufactory. I have mentioned other important departments of traffic equally profitable, or even more so.

Here, then, opens upon us the view of an immense commerce carried on for ages, the statistics of which have never yet been reported. But it is well known that, at the time of the reformation, this corporation and their agents had gained possession of half, and sometimes of three quarters, of the property of the various states of Europe. Nor is there any question that, if the details were known, it would be found that the commerce of Tyre, of Carthage, of Venice, of the Hanse Towns, of the East India Company, and of all other trading companies whatever has been quite thrown into the shade by the traffic of this great corporation. Hence in prophecy its downfall is represented under the symbol of the ruin of an immense commercial city.

POPERY A GOVERNMENT.

Viewing this corporation as a government, the aspect of things is no less impressive. The head of the corporation is both a spiritual and a temporal ruler. He claims to be monarch of all monarchs. His senate of cardinals and electors are princes. His bishops also are lords each in his diocese, but are still his vassals, bound to him by a feudal oath. To him also are bound the rulers of the Jesuits and of the various orders of monks and nuns, who are an all-pervading soldiery, sworn to do his will. To the bishops also are subjected the secular priests, and to them are subjected the people. Thus the whole system is one compact and all-pervading government, the rule of which is absolute obedience to the central power and its agents in regular subordination. It is an immense army under military discipline.

CHAPTER III.

OPERATION AND EFFECTS OF THE SYSTEM.

LET us now study the operation of this corporation on the mind. And, first of all, it is evident that in religious matters it puts itself in God's place. God could, no doubt, if he pleased, reveal himself and impart grace to individuals out of this corporation; but he will not. He has determined not to act except through this visible corporation. No one can have any thing to do with him but through them. All the world outside of them is empty of divine grace. There is no sunshine there. All is dark as hell; all is under the despotism of the devil. God comes to man only as he has stored up in them his grace. Of that grace they have inexhaustible quantities. They, and they only, are the great head quarters of supply.

Again: as they are infallible, and as God has subjected all men to them and put all grace into their hands, all men are bound to be their subjects and also their customers. To believe any others, or obey any others, or buy the grace of God of any others, is treason.

Again: as they are infallible, so they aim, as far as possible, to be omniscient and omnipresent. This they effect by their agents who hear confessions. To them every act, motive, feeling, thought, and plan must be disclosed, or no pardon of sins can be obtained; for they

cannot judge of sins unless they know all the circumstances of alleviation or aggravation.

Again: not only are the corporation to be regarded as infallible, but also their agents to whom confession is made are to be treated as infallible; for, practically, the people are not allowed to know what the corporation or God teaches or demands by private judgment, but solely through the priests. It comes to this, then, in practice, that to each one his or her priest is as God, and hears confessions and absolves as God; and so their councils and doctors teach. Each priest, then, is virtually an extension of the great divine, infallible, central corporation. Thus the great central corporation branches out into agencies and sub-agencies all over the world, through which it teaches, governs, and trades.

It thus comes to pass that though theoretically the priest is not infallible, but only the great corporation, so that they are not responsible for his statements, yet in practice it is the priest who alone knows what the church, who is infallible and as God, teaches, and he therefore is practically infallible and as God; and it is practical heresy or treason, as a general fact, not so to regard him.

GRAND PECULIARITY.

We now come to a grand peculiarity of the system, upon which its working power entirely depends. To the masses it materializes and perverts all ideas of heaven and hell; it gives false and fanatical conceptions of God as regarding this corporation more than real and genuine holiness; it fills the mind with superstitious fears, and then concentrates all these forces, from the first dawn of

reason, to break down all energy or courage to think or to reason from the Bible or from any other source against their authority or decisions. Even to doubt is heresy; it is infidelity. It thus aims by the whole power of education thoroughly to cut the sinews of reason and of reasoning, and to establish a habit of blind and implicit belief. In this they have most incredible success.

Few have ever adequately considered the wide range of this operation. We know God as he is by love. Every one that loveth is born of God and knoweth God. The elements of heaven are found in the perfection of love and of communion with God.

But the miseries of hell are but the opposite of the joys of heaven; they are the full development of malignant passions and a sense of the just displeasure of God. There is no need of literal penal fires; nor does the Bible teach their existence.

But the moment that God is conceived of as the partial God of a corporation for the most part grossly immoral, and holy men out of that church are consigned to literal fire, no true ideas of God, heaven, or hell remain. He is conceived of as an infinite, almighty, malignant demon. Malignity and revenge are sanctified as zeal for him. Arbitrary and fanatical terrors are multiplied. They penetrate the youthful mind and freeze it with horror at the thought of doubting the word of a corporation outside of which he has consigned all to perdition. From the effects of such training few ever recover.

Such is the corporation and such its mode of operation.

Let us next consider its tendencies and effects.

As Protestants, we are of course regarded as heretics. Let us, then, first consider its aspects towards us.

TREATMENT OF HERETICS.

First, then, it tends to make heresy the greatest of all crimes, and especially the heresy of doubting or denying the divine authority and the infallibility of the corporation.

The reason of this is plain. In the belief of this divine authority and infallibility lies the whole working power of the system in all its aspects — religious, pecuniary, and political. It is the essential, all-pervading element of its vitality. Therefore it is only the natural instinct of self-defence to consider the act of calling in question its divine authority or infallibility the greatest of crimes. To believe and act against its authority, its decisions, and its will, is the great, the only, unpardonable sin. It is called HERESY in the phraseology of theologians. Its real and more intelligible name is, or ought to be, TREASON; for this is what they mean by it. It is resistance to their authority, their power, their will, their law. Even if you are not actually promulgating error, yet, if you claim the right to judge of them or of their decisions by the Bible or by reason, you are guilty of the very essence of treason. It was for this, and this alone, that they burned John Huss.

Again: on their premises, the destruction of heretics is the natural and consistent development of the system. For those who are not infallible to destroy dissentients is illogical and inconsistent. But if such a corporation is a true and genuine theocracy, and knows it, and is infallible in all its decisions, — if they are, in fact, God upon earth, — then they regard themselves as standing on genuine Old Testament ground, and, in slaughtering heretics, as simply imitating Elijah in his slaughter of the priests of Baal,

or Joshua in his slaughter of the idolatrous Canaanites at the command of God.

So, indeed, those who have been brought up thoroughly to believe the system have always looked at the matter. Believing this corporation to be a true theocracy, involving all the interests of God and of man on earth, rebellion against it and efforts to destroy its authority they have regarded as the greatest of crimes. Hence we can understand why, though the Spaniards pity other criminals when executed, they exult and manifest peculiar joy at the burning of heretics; which is well known to be the fact. Hence, also, the religious services on the occasion of the massacre of St. Bartholomew were no more than the logical results of the system.

Beyond all doubt this is the only real logical, consistent Roman Catholic view. On no other ground can the deeds of that system be defended; and there is now, as we have seen, a general tendency to take this ground and avow its consequences, and to declare that as soon as they gain the power they shall carry out these principles again.

On this ground Mr. Brownson denies that the Romish church ever has persecuted: she has but exercised just authority in punishing those who were guilty of treason.

TREATMENT OF THE BIBLE AND OF HISTORY.

But again: it follows that if in fact this corporation has no basis in the Bible, nor in history, but is founded on imposture and forgery, it of course must create in the managers of the corporation a peculiar and an intense hatred of the Bible and of history. Viewed either as a religion, a trading corporation, or a government, it would exert immense power to avert the disclosures of God's word

and of the great volume of history. How much more when the interests of three such systems combined in one are in peril!

It is natural that the inhabitants of an immense palace should regard with horror and indignation all efforts to cast fire into it and consume it. Yet the Bible and history are merely the fire of God. Let them be fully developed, and this whole fabric is consumed. Of course the most intense energies of this whole mighty corporation will be put forth to avert these results.

The doctrine of pious frauds, at its first development, was feeble and its aspect plausible; but out of it grew the whole Papal system. And now, at last, all kinds of fraud, pious and impious, are needed in its defence, and must be and will be employed with the most intense energy. We need not wonder that the system sanctions them. It could not exist a day without them.

EFFECTS ON LIBERTY.

Once more: this system is, of necessity, one immense conspiracy, designed to destroy the very roots of all intellectual, civil, and religious liberty. This is essential in order to sustain it. This is involved in the decision of the church, "that he who only doubts concerning the faith is to be reputed an infidel." This maxim, applied from the first development of the intellectual powers of a child, and by every process of parental, priestly, and ecclesiastical influence, and by every terror that superstition can summon up, paralyzes and cripples the minds of thoroughly educated Romanists to an extent of which it is hard to conceive. This principle pervades the system with intense

power, and especially all Romish educational processes. A habit of free and independent thought is fatal to their church. Hence the hatred of the ecclesiastics of Rome against our system of free schools, our histories, and our Bibles. If she would maintain herself she must have a system of education entirely under her control, so that she may still, as heretofore, cripple and paralyze the mind from its first to its last educational processes. This is what she means to have.

How can a community thus educated be free? Can any outward forms of government give freedom to a nation the minds of whose children are thus paralyzed and crippled from the dawn of life? This effect of Romanism was seen and lamented in France at the time of the last revolution. One of her leading statesmen declared that she could not follow the example of America in sustaining popular institutions, and assigned the influence of Papal education as the reason.

On this ground Pierce Connelly, once a Romish priest, eloquently says, in his letter to Lord Shrewsbury assigning his reasons for abjuring allegiance to the see of Rome, —

"It is not civil liberty that is the first want of the continent of Europe or of the Spanish republics of America. The want is, the education necessary for men to be free, the perception of what is liberty; the want is, EMANCIPATION FROM A PSEUDO-DIVINE JURISDICTION UPON EARTH. This is the want that makes the darkness of their future, as of their present and their past. Rome weighs upon her victims like an eternal nightmare. Who was more impatient of the oppression than Venice? But was her proudest patrician ever free? Nay, is Prussia, reduced to a semi-Papal province by *concordat*, — is Prussia or any great kingdom of the continent free?"

AUTO DA FE.

EFFECTS ON NATIONAL PROSPERITY.

Once more: the immense extortions of the system, as well as its system of holidays, absorbing in idleness a large portion of the time of the laboring classes, have tended in all ages, and still tend, to impoverish the nations over which it holds sway. It is notorious that kings and people in the most Catholic ages have groaned most bitterly by reason of its various extortions, and have been by them at last aroused to resistance. Such feelings indeed, in part, caused the reformation. Hence the miserable condition of Italy, and especially of the population of the Papal States.

In our own country, one of the priests has bitterly cursed savings banks. The reason is plain. The church prefers to extort the savings of the poor laborers of this country for her own purposes rather than to have them deposited for their earners in savings banks. So, also, she is determined to own all their church property. Moreover, because the system is hostile to all kinds of mental liberty, it is of necessity hostile to all inventive power, and to all free development of the laws of nature and of society, and to all social progress. This is self-evident; for all truth belongs to one great system; and true freedom to investigate one part leads to true freedom to investigate another. The only safe course is to arrest the process, as when the Inquisition compelled Galileo to recant the true theory of the motion of the earth.

Under such influences true social progress is impossible. There will be no development of thrift, industry, energy, enterprise, invention, even as we see to be the case in all parts of Roman Catholic Ireland.

The historian Macaulay is disposed, even to an excess,

to give all the credit that he can to Rome before the reformation. His judgment, therefore, is the more impartial as to what she is now. Speaking of the time since the reformation, he says, —

"To stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has every where been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned, by skill and industry, into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert; while the whole continent round them is in a ferment with Protestant activity and enterprise."

ROME THE ENEMY OF MAN.

From this general survey it is obvious that the Romish church is the enemy of man in all aspects — religious, political, and social. Nor would it seem possible to add any thing to the magnitude and enormity of her guilt. And yet, thus far, we have hardly begun to penetrate the depths of her malignant influence. It is not until we have understood the moral influence of her system upon her priesthood, and through them upon all departments of religion and of social life, that we can thoroughly understand the blasting and desolating power of Romanism.

I refer in particular to the influence of the celibacy of the clergy, and of the confessional in connection with it. Rome here has one advantage over Protestants. The facts of her history in these respects are so outrageous that they cannot, with any regard to decency, be fully stated. Moreover they are so atrocious that, until we see the law and the philosophy of their origin, they seem incredible. In addition, it is painful to contemplate such disgusting enormities and crimes.

I shall not try to deprive Romanism of her advantages of this sort. I shall not pollute the public mind by a full disclosure of the truth with respect to her abominations. These are the things of which an apostle says it is a shame even to speak.

Nevertheless, fidelity to God, and to our country, and to humanity forbids that this topic be passed over. It is proper, at least, to state general principles and some leading facts.

CHAPTER IV.

THE CELIBACY OF THE CLERGY.

It is plain that to administer a system like Romanism requires a very peculiar class of men, and an intense power of combination, and concentration, and military discipline.

Men are needed bound to the pope more powerfully than to any local community; men who will not shrink from any needed hypocrisy, falsehood, deception, or perfidy; men who will be hardened and fanatical enough to preside over and conduct the extremest kinds of torture with a firmness of nerve which no pity can affect, and no weakness turn back from the infliction of torment upon torment.

In short, men are needed habituated to speak lies, in hypocrisy, and having consciences seared as with a hot iron — men who are able, with brazen face, to claim all manner of sanctity whilst performing all kinds of diabolical deeds. Men are needed, fanatical, degraded, cruel, immitigable, and unprincipled, to carry out such a system.

To produce concentration, celibacy is used. It cuts off the clergy from all ties of family or home, and leaves them to the full power of the great centre at Rome.

To fix the despotism on the people, the confessional is used; and by both of these together the priest is degraded, polluted, and defiled, and at the same time ren-

dered a hardened and cruel hypocrite and villain, fit for any deed of infamy which the system demands. I do not mean to include every priest in this statement, but only to develop the general law and tendency of the system.

If we would thoroughly understand the full malignity, the diabolical power, and intensity of the all-pervading poison of Romanism, let the full import of this statement be thoroughly understood. It is needless to make any remarks on the importance of the clerical body under any form of Christianity. They are the administrators of the whole system; they are diffused throughout the community; they act upon every interest of life. The family, the school, the church are constantly under their influence. In the sacred solemnities of marriage they officiate; in the joys of parents over a newborn child they sympathize; in the hour of sickness, by the bed of death, they are present to administer spiritual instruction; and in the hour of affliction and bereavement it is theirs to offer the consolations of the gospel. As the blood circulates through the whole body, so does their influence penetrate and pervade every part of the body politic.

What, then, can be more evident than that whatever corrupts and degrades the clergy extends its malign influence throughout the whole community? Whatever sanctifies and elevates them, will diffuse with equal power blessings of every kind.

It is, then, enough to condemn Romanism to utter detestation, as the enemy of both God and man, that it is a system framed with satanic skill and power to corrupt and to debase the clergy, and render them ineffably vile, and hardened, and malignant.

If to any this language shall seem unwarrantably strong, let such consider the two following facts: —

By usurped authority, it undertakes to suspend, in all its

clergy, the action of a great law of nature, ordained by God for the welfare of man — a law, too, which, from the very nature of the case, acts with greater and more constant power than any other that can be named. Love is strong as death — mightier than the grave. The coals thereof are coals of fire, that hath a most vehement flame. Many waters cannot quench love; neither can the floods drown it. If a man would give all the substance of his house for love, it would be utterly contemned.

It is not without reason that God made man capable of this powerful affection. The family is a little model of the universal system under God and the church; and the love on which it is based is an emblem of the highest love of the universe — even that which exists between God and the redeemed.

Though God has thus associated this love with all that is holy; though he has pronounced marriage honorable in all, and the bed undefiled; though he has clearly intimated his will that the clergy should have wives and rule their families well, — yet the corporation of Rome dares to stigmatize as unholy what God has thus honored, and has prohibited marriage to all her clergy, from the highest to the lowest, on the ground that thus they can attain a higher degree of sanctity. This is the first great fact to be considered.

THE CONFESSIONAL.

The second great fact is this — that these unhappy men, thus condemned through life to contend with those powerful impulses which God has implanted in their breasts, are not allowed to retire from temptation and call off their minds from forbidden thoughts, but are deliberately, remorselessly, and constantly thrust into the very centre

of the fiery furnace of temptation. This is done by requiring them to hear the confessions of all their flock, in which, of course, are included those of females of all ages, and on all the points that are involved in a thorough confession. Any one who knows what this implies will not need to hear any thing more. On topics upon which in common life no refined person pretends to speak, they are required by their theological teachers and text books to make the most minute examinations as to the thoughts, imaginations, desires, and acts of every female who comes to the confessional. Not one Protestant in a thousand has any idea what questions are proposed in the schedules of examination set forth in their most authoritative text books. Decency forbids their utterance.

Now, with regard to this arrangement, it may be truly said that satanic ingenuity could not devise a system better adapted to corrupt and debase the clerical body as a mass. It is no more certain that water will run down hill than it is that they will not resist the temptations to which they are exposed. They will be corrupted and will become corrupters.

And yet they are bound to profess and to claim for themselves and for their church great and exclusive holiness. The Protestant clergy, who are blessed of God in lawful marriage, they are bound to denounce as unclean. At the same time they are distinctly conscious that the only difference in the case is, that against solemn vows, and without the blessing of God, and as seducers and corrupters, they seek for and obtain that which the others enjoy according to the divine and hallowed ordinance of God.

Licentiousness always hardens and degrades the character in any circumstances; but in circumstances like these, how unspeakably much more! He who can carry on the

lying involved in such a course is trained for any and all other lying. He who is debased and hardened by such a process is fitted for any and all other atrocious deeds. That such is the result of the system, there is, alas! evidence beyond the power of full utterance. Some of it, however, shall be presented.

VAST SOCIAL EVILS.

But, before presenting this evidence, we need to take another view of the case in order to understand the full extent of the evil. We need to remember that the celibacy of the clergy is founded on the heathenish notion which early corrupted the Christian church — that the material system which God has created in so much wisdom and benevolence is malignant in its tendencies, and is the chief, if not the only, cause of sin. Of course, to be connected with a material body is, on these principles, a great calamity and the chief source of depravity; and the great idea in the cultivation of holiness is to mortify the body and refuse to indulge its appetites.

In particular, even the well-regulated gratification of that most honorable and powerful affection upon which God designed the marriage union and the family state to rest is dishonored and degraded, as utterly inconsistent with the highest attainments in holiness. Whoever would become eminently holy, whether man or woman, must first of all abjure marriage and take the vow of perpetual celibacy and chastity.

Thus, at the very outset, an all-pervading injury is inflicted on the great mass of mankind, who must and will live in the married state, by consigning them to a state of necessary uncleanness and relative moral degradation.

None of them can ever become eminently holy. That blessed eminence is reserved for unmarried priests and nuns.

No greater calamity can befall a community than to have their fundamental ideas of true religion thus darkened and confused. It lays the foundation for their utter delusion in their religious experience as a whole, for a low standard of morals, and for their subjugation to a system which excludes the intelligent action of the mind in view of truth, and substitutes for it confession to a priest, and penances, and fasts, and sacraments, whose efficacy depends solely upon the priesthood. As thus all just ideas of religion as a rational and sanctified state of the affections and will, acting itself out in a holy life, are exploded, we need not wonder that in place of it comes a religion of heartless works, and forms, and shows, and imaginative excitements.

Holiness no longer comes through a knowledge of God and his law, producing a true sense of sin and leading to repentance and faith in Christ; it comes through a certain mysterious grace, through baptism, the Lord's supper, and other sacraments, of which the clergy have the entire monopoly; and, as there is no discriminating standard of holiness, all kinds of sympathetic and imaginative excitements are mistaken for it. The natural affections, the excitement of music, and pictures, and images, — all is religion.

Thus the false principles from which the celibacy of the clergy originates, like a malignant poison, pervade the whole system, and blast and destroy true religion at its very roots, and introduce in its place a system of blind delusion and of bondage.

Meantime the end at which the system professes to aim, — the actual chastity of the clergy, — in the great majority of cases is not gained.

It is folly to suppose that God will interpose by special grace to prevent a system based on a fundamental violation of his great laws from working out its natural results. In fact he has not interposed ; and history testifies in all ages, and by an inconceivable amount of evidence, that it has wrought out its legitimate results, especially in the deep corruption and fatal degradation of the clergy, and, through them, of the community.

Well has the word of God stigmatized this whole theory as a "doctrine of devils," introduced by the great apostasy. Like an all-pervading pestilence, it smites with fatal malignity all the dearest interests of society ; for it not only thus debases the clergy, but also consigns to necessary degradation and bondage all the masses of society, confusing and confounding all ideas of the very nature of holiness itself.

Overlooking the fundamental work of eradicating the great roots of sin, — selfishness, pride, envy, and ambition, — and thus leaving the most malignant passions to reign in the heart, it makes holiness in its highest forms to consist in a vain and fruitless conflict with those appetites which God has implanted in man's nature, which can never be overcome or exterminated, and the gratification of which within well-defined limits is always innocent.

CHAPTER V.

REASONS FOR A THOROUGH CONSIDERATION OF THIS PART OF THE SUBJECT.

THERE are three reasons why this part of the system should be wisely and thoroughly considered. First: because the Romish corporation, claiming to be the only holy and divinely authorized church, propose to extend it throughout this land and once more to subject the people to it as of old. Again: because it is essential to the permanence and power of the Romish corporation. And again: because on this point Romanism has so fully developed its tendencies and results in history that there are ample materials for a full and perfect judgment.

It is plain that the Romanists contemplate the extension of the celibacy of the clergy, and of monks, and Jesuits, and nuns, throughout this country, from their avowals and their proceedings. They would subject us to such a system as France, and Spain, and Italy, and Austria have known and still know by a sad experience. We ought, therefore, to know what that experience was and is. We ought also to know what was the state of things in Europe at large before the reformation, that we may see what the system was when not counteracted by Protestantism. God, by an experience of long centuries, has given to us ample stores of knowledge on the subject, of which we ought to avail ourselves; for if there is a subject on which the

whole world ought to feel with a holy, God-inspired, all-pervading, fiery energy, it is this. In fact it is at this time calling up in Europe the attention of even Romish communities as well as of Protestants. On this point the Eclectic Review says, —

"The great movement at present going on in Germany is a sufficient awakener. What has stirred like a tempest the whole ocean of Catholic life over almost every district of that great nation? The horrors resulting from the celibacy of the clergy, against which they have long petitioned the pope in vain.

"The scandal to public morals and to private manners every where occasioned by the celibacy of the clergy, and the horrors resulting from that diabolical institution, have been of such a nature as completely to open the eyes of the most simple and stupid, and to occasion loud demands for its removal. According to German policy, every means has been used to suppress the knowledge of the terrible revelations which from time to time were taking place. The press was securely prevented by the censor from ever alluding to them; the police hushed all possible discussion regarding them. Yet, spite of all this, such bloody and tragic facts have oozed through the thick walls of nunneries, and cast a horrible shade on the still roofs of village parsonages, as have thrilled with indignant terror the heart of every hearer. In many parsonages the people have preferred to see a family of children growing up, of whose parentage no question could be asked, to risking, even by a single remark, the increase of that feeling by which infanticide was made certain and fearfully frequent. In many states those religious pilgrimages to the shrines of certain popular saints, which still in Austria and Bavaria are very numerous, — in which often as many as ten thousand people will be engaged, making long journeys through solitary forests and over the mountains, encamping in obscure places far from towns by night, and perhaps for days, at the end of their journey, around the shrine, in some as lonely a spot, — have been obliged to be forbidden by government, from the license

and the crimes to which they gave origin, and in which the clergy often figured most mischievously for the interests of religion. In Austria the resort to these shrines is still enormous. In the month of September alone the visitants to that of Maria Taferl, near Linz, often amount to one hundred and thirty thousand ; and all summer the people are streaming from Vienna and numberless other places to that of the Black Virgin at Mariazell, in Styria."

But, notwithstanding such things and even worse have been known to the Romish corporation, they are determined to cling to the system with a death grasp ; for by it the clergy are detached from local attachments and centralized around the Pope of Rome. The question of abolishing clerical celibacy was called up by the reformation ; it was earnestly argued in the council of Trent. Leading Catholic sovereigns urged the measure ; but Papal policy resisted and prevailed.

Nevertheless, such is the history of the past on this subject that injured and insulted humanity every where ought to be aroused and animated by God till the whole system shall be consumed with avenging fire. On this point the same reviewer says,—

"The governments of the most Catholic states are compelled to curb that license which the court of Rome allows, and to put down those atrocities which have received the patronage and the blessings of the most celebrated pontiffs. The very clergy themselves writhe and groan under the bondage into which the decree of Gregory VII. has thrown them — a decree which has condemned them to a living death, and made them, where they should be the fountains of holiness, the most prolific fountains of crime and scandal. In vain they have implored the pope to reconsider and abolish this unnatural decree ; its abolition now would bring down the whole Papal fabric. In the Black Songs of Benedict Dalei, purporting to be the poetic autobiography of a Catholic priest, the whole terrible

mystery of iniquity, the purgatory, and lonely wretchedness of a priest's life are depicted with a feeling that makes you shrink with horror from the contemplation. It is this terrible reality, acting alike on priests and people in Catholic countries, making the priest's life a true misery, converting him into a spy and a tool, compelling him who has vowed before God to proclaim the truth into a studied and inevitable supporter of the most infamous frauds, a corrupter of the minds of the young, and a tyrant where he should be the friend,—*it is because the confessional has become the soul trap of Satan and the well of all spiritual pollutions that the popular mind has revolted from the system throughout Germany, and will revolt from it, finally, every where.* In England we have had these horrors removed from our observation; and therefore Catholicism is tolerable and even piquant to the imagination. Let M. Michelet say what is in France."

The concluding remarks of the Eclectic reviewer are applicable to this country. Popery here is not seen in its true character and full development, and therefore to some it seems tolerable; and efforts have been made to render it piquant to the imagination. Bishop Kenrick has, with great audacity, undertaken this work. He has undertaken, not only to vindicate the system, but to prove that the influence of the confessional tends, "like a river of pure water from the temple of God, to wash away all the pollutions of society."

It is therefore essential that every true American should be well informed on this great and momentous theme, affecting as it does the morals and the whole well being of coming ages. In vain does Bishop Kenrick say that the system works well here. A young tiger may seem, when in his infancy, as harmless as a kitten; but it is a tiger still. I do not believe in the purity of the system here. But if it were so, what then? What if, when not full grown and surrounded by Protestant vigilance, it should

not reveal itself as it always has in Romanized countries? Still, if ever it should gain the ascendency in this community, its effects will surely be the same that they always have been.

Before God and this nation, then, let this system be arraigned, charged, and tried as the great corrupter of the clergy, and, through them, of mankind. The bishops who defend it, if ignorant, ought to be confronted with its past history. If not ignorant, as is probably the case with all of them, then their criminal attempts to delude the American people ought to be exposed.

It is impossible to over-estimate the importance of this part of the subject. It has been well said by an intelligent French writer, once a Romanist, "The strength and vigor of Roman Catholics depend upon their priests; through them is their only means of annoyance; they are the true column of the Papacy." On no subject did Lafayette feel more deeply. Let us heed his warning voice. He said, "AMERICAN LIBERTY CAN BE DESTROYED ONLY BY THE POPISH CLERGY."

But let us be just. Young men are not corrupt, as a general fact, when they enter the Popish seminaries to prepare to become priests. It is the system of celibacy, and the confessional, and the company of priests already corrupted that corrupt them in successive generations in actual life. Those who are thus seduced and corrupted by an abominable system deserve our pity, although they do finally become hardened and reprobate.

But what shall be said of that great central corporation which, well knowing from age to age that this system was inundating the world with pollution, has, from motives of power and profit, under hypocritical pretences of holiness, and against all protestations and remonstrances, upheld the system? Ought they not to meet, in its

highest forms, the unmingled execration of mankind, and to encounter the fiery judgment of God?

I am well aware that this language is strong and these charges severe; yet they are not the result of passionate excitement, but of deep conviction before God. I am willing to be held responsible for them. If I do not prove them, let me be dealt with as a slanderer. But if they are true, then, if any thing ought to move heaven and earth, yea, God and the whole universe, to retributive vengeance, it is such facts as these.

CHAPTER VI.

THE VOICE OF HISTORY AND EXPERIENCE.

It is fit that evidence should be adduced to sustain the correctness of the views which have been presented of the corrupting influence of the celibacy of the clergy and the confessional.

The most common and popular evidence is found in those severe allegations which converted Romish priests have made against the morals of the Romish clergy, and which are in full accordance with the views which have been given. But the Romanists repudiate the statements of such, as the foul slander of apostate priests. Thus they try to destroy the force of the testimony of Anthony Gavin, in his Master Key to Popery; of Blanco White, in his Practical and Internal Evidence against Catholicism; of the Confessions of a Catholic Priest, edited by Professor S. F. B. Morse, of New York; of Giustiniani; of Hogue; and of others. Thus to a considerable extent the force of these works, even on many thoughtful and candid Protestants, is neutralized.

For a time, then, we ought to rise above them, and to look at the developments of history on a great scale and at the testimony of Romanists themselves. If we take this course we shall come to the conclusion that these men have spoken the truth, and that without exaggeration,

and, indeed, that the evil tendencies and malignant results of the system cannot be exaggerated.

There is, in fact, abundant evidence to justify every Protestant in this nation and in the world in assuming as a practical basis of action the following positions : —

That, in view of the known laws of human nature as established by God, and in view of the uniform and unbroken testimony of history, the celibacy of the clergy, especially as connected with the duty of hearing confessions, is in the highest sense AN IMMORAL AND CRIMINAL INSTITUTION, hostile beyond the power of conception or expression alike to the religious, civil, and social interests of mankind, by reason of its malignant and corrupting power on the clergy, and, through them, on the community.

Moreover, though some of the Romish clergy may, in consequence of peculiarities of constitution or incidental or local influences, continue continent, yet in any particular case the presumption is always against every one who is under the influence of the system ; nor can this presumption be removed except by positive evidence to the contrary.

And finally, such being the state of facts, there ought to be formed by divine aid, throughout this country and throughout the world, a sentiment of holy indignation so intense and all-pervading that it shall consume the system, and with it the energies of its guilty supporters, as with devouring fire.

It is proper, in disclosing the testimony of history, to look with great care at that period when the church of Rome was in the ascendant throughout Europe, when there were no Protestants who had power to affect her by their public sentiment, but when all things were as she had made them. There is one advantage in looking first

at this period. We shall rely entirely on Roman Catholic documents. But first let us glance at the earlier ages.

EARLY AGES.

Celibacy, as has been remarked, sprung from heathenish errors. At first it was encouraged by public sentiment. In 385 Pope Siricius enjoined it on the clergy. Other popes and early provincial councils confirmed the injunction. Yet it was so at war with God and Nature that it led to constant pollution too gross to be described.

The same was true of the early monasteries. With respect to these the statement of Isaac Taylor is comprehensive and sufficient: —

"It were better to sustain in patience the imputation of advancing exaggerated statements, and of giving a stronger color to an argument than the facts of the case would justify, than to do the uninitiated reader so serious an injury as to bring to light the evidence that bears upon this question. An appeal, therefore, is made to whoever has actually perused, or at least looked into, the ascetic writers, from Macarius, Ephraem, Palladius, and Cassian, downwards to those of the twelfth century. On the ground of the evidence which might from those sources be adduced a general result may be stated under three heads; namely, —

"1. That the monastic vow and the life of celibacy FAILED TO SECURE THE PROFESSED OBJECT of the institution in all but a very few instances, and that it *did not* promote that purity of the heart which was acknowledged to be its only good end.

"2. That, besides the evil of cutting men off from the common enjoyments, duties, and sympathies of life, the work of maintaining and defending their chastity (exterior and interior) absorbed almost the whole energies of those (a very few excepted) who sincerely labored at it; so that

to be chaste in fact and in heart was pretty nearly the sum of what the monk could do, even with the aid of starvation, excessive bodily toils, and depletic medicine; to say nothing of his prayers, tears, and flagellations.

"3. That the monastic institution, even during its earlier and better era, entailed the most deplorable miseries and generated the foulest and most abominable practices; so that, for every veritable saint which the monastery cherished, it made twenty wretches, whose moral condition was in the last degree pitiable or loathsome.

"Now, shall we leave these propositions unsupported by proof? or will the Romanist, the pride and prop of whose church is monkery, challenge us to make good our allegations?"

This tendency of the system of celibacy to great moral corruption was so constant and notorious that efforts were made in successive centuries to effect a reformation by various councils, at which time indignant disclosures were made of the real state of facts. There were no Protestants at that time. It was thought that reforms might be effectually carried on within the church; and, in order to effect so desirable a purpose, open and bold disclosures were made.

TIME OF GREGORY VII.

Not unfrequently, in spite of popes and councils, those priests who desired to avoid the prevailing profligacy had recourse to marriage, as a divine and honorable ordinance of God; and at the time of the accession of the ambitious and imperious Gregory VII., in the eleventh century, the priesthood very extensively lived in a state of matrimony.

But he saw that, if this state of things continued, they could not be bound as his purposes required to the Roman see, nor could the property of bishops and other ecclesias-

tics be retained in the hands of the church. Hence he rigorously enforced, against great opposition, the celibacy of the clergy. He prohibited the laity from hearing mass when celebrated by a married priest. The married clergy called Gregory the patron of heresy and the abetter of a mad system, who by violence would compel men to live as angels, stop the course of nature, and give the slackened reins to all pollution. But resistance was vain. By canons, decretals, councils, false miracles, threats, violence, arms, fraud, flattery, anathemas, and excommunications he carried the day. His successors followed his example. That the great end aimed at has been the power of the Romish corporation, and not real chastity, is obvious from the fact that, whilst honorable marriage has been prohibited under pain of excommunication, concubinage has been connived at, and sometimes even licensed.

After the celibacy of the clergy had, in the eleventh century, been thoroughly enjoined, in the thirteenth century Innocent III. fully established and enforced auricular confession ; and thus was the existing system fully organized. From Gregory VII. to the time of the reformation Popery in its fullest development had been in constant operation — a space of four centuries. If, then, as Bishop Kenrick affirms, celibacy and the confessional tend to eminent holiness, the clergy, the church, and the world should have been eminently sanctified. How was it ?

CENTURIES BEFORE THE REFORMATION.

We will appeal first, not to an individual, but to a council — the council of Paris in 1429. From them we receive the astounding information that not only were the clergy incontinent and immoral, but that they were noto-

riously so, to such a degree as to scandalize and degrade the whole Christian world.

In the preamble to a canon designed to reform the existing state of things they say,—

"On account of the crime of concubinage, with which multitudes of the clergy and monks are infected, the church of God and the whole clergy are held in derision, abomination, and dishonor *among all nations;* and that abominable crime has so prevailed in the house of God that Christians do not now consider mere fornication a mortal sin."—Council of Paris 1429, c. xxiii.; Mansi, xxviii. p. 1107.

Let it here be noticed that we have not a Protestant slander, nor the assertion of an individual, but the solemn decision of a grave Roman Catholic council, assembled in Paris, the capital of France, the centre of Europe. The disclosure of facts is clear and terrific; but the attempted remedy was powerless.

Turning from this council to the councils of Valladolid and Toledo, in Spain, the first in 1322, the other in 1473, we find similar testimony. The first condemns "the outrageously dissolute lives of a portion of the clergy, who, regardless of reputation and safety, lived in public concubinage." The latter represented them as living in the filthiest atrocity, and as contemptible to the people, and as daring to touch the body of the Lord with polluted hands. A German council, in 1225, accused the priesthood of unchastity, voluptuousness, and obscenity. Two councils in Cologne, in 1536 and 1549, even after the reformation, repeated and augmented these charges. According to them, monks, nuns, and clergy were alike defiled. Of all others, the Italian and Roman clergy were most licentious. In 1538 a select council, convened by Paul IV., declared that they kept courtesans in splendid

palaces, who at noonday walked or rode through the city, attended by the clergy and nobility, the friends of the cardinals. It is notorious that the Roman pontiffs were often as filthy as their clergy, and exemplified every species of licentiousness and pollution. Fornication, adultery, incest, and sodomy are in the list of their crimes. This testimony of Romish councils could be sustained by that of Romish historians and divines too many to recount. Nor is their testimony local; it relates to every nation under the jurisdiction of Rome. Especially in the councils of Constance and of Basil were most astounding disclosures made by those who were urging the necessity of a reform. So also the statements of Nicholas de Clamenge, J. Trithemius, Stephen, Bishop of Brandenburg, and many others are horrific.

Indeed the whole church and the whole world groaned under the all-pervading corruption generated by the law of celibacy. All historians, all councils, are full of the theme; but language cannot utter all the fearful, the appalling truth. The eminently learned, impartial, and accurate Gieseler gives the following brief view of the state of the clergy during the fifteenth century up to the time of the reformation, sustaining his assertions by the irrefutable testimony of numerous Roman Catholic writers and councils: —

"Their chief offence, their INCONTINENCE, seemed to grow worse the more there was done to restrain it. The severe lectures read them on the subject at the councils of Constance and Basil had as little influence upon the conduct of most of the clergy there assembled as the decrees passed at those councils had on the state of the church at large in this respect. In no century had there been so many decrees passed against the concubinage of the clergy as in the fifteenth; yet in none were complaints so common of their incontinence, (which IN ITALY degenerated

even into unnatural vices,) as well as derision and lamentation over the inefficiency of all the means used to restrain them. The number of the offenders made it difficult or impossible to carry into effect the more severe punishments; whilst the avarice of the bishops was easily gratified by substituting therefor pecuniary mulcts, which soon changed into an annual tax. The commonness of the offence made it seem to the clergy themselves a light thing. Of course the laity could not be expected to view it in any other light; and in consequence the vice increased to a fearful degree, so as at the end of the fifteenth century to give birth to a new and disgusting disease. As early as the council of Constance it was openly said that nothing could remedy these evils but to allow the marriage of priests; but such was the strength of prejudice that men in other respects liberal in their views — as, for instance, the Chancellor Gerson — resisted every effort to change the existing laws of the church. There always continued to be intelligent men who advocated the marriage of priests; but THE INTERESTS OF THE HIERARCHY were too deeply involved in the question to expect them to yield." — Vol. iii. pp. 278–283, American edition.

CHARACTER OF BISHOPS AND COUNCILS.

We need not wonder that the decrees of councils produced no effect, since it was well known that a large proportion of the bishops composing them were guilty of the same offence, and none were free from the suspicion. Indeed at the councils themselves many of the clergy openly had their concubines. Hence Petrus de Pulka, professor in Vienna, said, in an address delivered before the council of Constance, "Attend and consider! Behold how the clergy of the Roman court, which, from the commencement of this schism, is regarded as depraved beyond human depravity, and in like manner the clergy of this diocese, — nay, more, of this city, and *of the synod itself*, —

obey our injunctions! Consider, I pray you, whether from reverence to this sacred synod, in whose presence they daily are, they have even in the least degree amended their dissolute lives. Undeniably the clergy of the Roman court are affirmed to retain their concubines without shame before all." The Viennese manuscript asserts that there were in attendance on the council of Constance, by which Huss was burned for heresy, fifteen hundred common or public women.

This state of things in the council of Lyons was still worse. It totally demoralized the city where it was convened.

The celebrated Chancellor Gerson, who was one of the ruling spirits of the council of Constance, in his answer to Saignet acknowledged the impossibility of checking the incontinence of the clergy, and accommodated his theory of morals to the fact. He held that by incontinency the clergy did not violate their vows, but by marriage they did; for they merely vowed not to contract marriage, but did not vow to be continent. To remedy the evil as far as may be, he recommends "to sin in that way as little as possible, and meantime to do as many good deeds as possible, and to be very careful when they do sin not to do it openly, or on the festivals, or in sacred places, or with married persons." What must have been the effect of the Romish system of celibacy on morals when the most eminent man in the church at that time could thus write?

The decree of the council of Basil in 1435, as Gieseler states it, prohibited all priests to live in *open* concubinage. This provision would seem to be based upon the moral principles of Chancellor Gerson. At a synod in Breslau and in various councils, especially in Italy, fines were imposed on such offenders; and, in spite of decrees of other councils, this practice was extensively adopted by the

bishops — thus making the vices of the clergy a source of gain.

Agrippa mentions a bishop who boasted of having in his diocese eleven thousand priests, who severally paid their superior every year a guinea for leave to keep concubines. (See Edgar, p. 526.)

POPULAR BELIEF AND FEELING.

Gieseler says, "The laity were glad in any way to secure their families from the attacks of priestly lust, and favored, or even furthered, the permanent connection of their priests with concubines." — Vol. iii. p. 83.

Nicholas of Clamenge says, "The laity are so thoroughly convinced that all the clergy are incontinent that in very many parishes they will not tolerate a priest unless he has a concubine. This they do to defend their wives, who even thus are by no means out of danger." (Gieseler, iii. 83.) The Swiss especially took this course. Æneas Sylvius, who became pope, says of the Frieslanders, "They are unwilling to receive priests who have no wives, fearing that they will defile those of other men; for they regard it as unnatural and impossible for unmarried men to live in continence." — Gieseler, iii. 83.

This was also the opinion of Æneas Sylvius himself; and on this ground he defended himself when in the council of Basil he received from his father the intelligence of the birth of a son. Accordingly when cardinal and when pope he conceded that, viewing the question simply on the ground of principle, the law of clerical celibacy ought to be abolished.

Alvarus Pelagius, speaking of Spain and another province, says that in them the number of the children of the

laity little exceeded that of the children of the priests. In Ireland and Norway a similar state of things existed, and the synods only prohibited *public* concubinage.

PRESENT STATE OF THINGS.

This state of open corruption did not at once disappear even after the reformation. And even now the same great river of pollution flows through Romish countries, although its course is more under ground.

On this point the learned, cautious, and discriminating Isaac Taylor says, "It is fair to assume that, of a body of men *taken at hazard* from the mass and placed under the restraint (or rather the *profession*) of continence, a considerable portion, perhaps a third, will very early in their course throw off every thing but their hypocrisy and become thoroughly profligate. The notorious condition of those countries where nothing has forbidden the natural expansion of the Romish system would warrant our affirming that two thirds of its clergy come under such a description. Nay, perhaps our English credulity would be ridiculed at Madrid, Grenada, Lisbon, Florence, Lima, or Rio Janeiro if we presumed that more than a very few of the sacerdotal class were not utterly debauched." — Fanaticism, p. 137.

CHAPTER VII.

BISHOP KENRICK'S DEFENCE.

MANY wonders occur in the history of this world — among which may be mentioned the bold assertions of Bishop Kenrick in defence of the confessional in the hands of an unmarried clergy.

In the number of Brownson's Quarterly for July, 1846, is an article intended as a defence of the Romish system of the confessional. We have good authority for ascribing it to the pen of Bishop Kenrick. Public attention has of late been somewhat directed towards his own writings on this subject, and he seems to feel that he is called on to step forward in defence of the system. Bishop Kenrick is, undoubtedly, one of the ablest defenders of Romanism in this country; and his works on doctrinal and moral theology, as well as his defence of the Papal supremacy, indicate no small degree of natural ability. If he were but on the side of truth he would be an able writer indeed: as it is, his naturally good powers are continually crippled by the false and absurd system which he has undertaken to defend.

He says, in the language of another, "If it led to licentiousness or danger, that licentiousness or that danger would have come to light, and there would be tongues enough to tell it."

This implies that such licentiousness and danger have

not come to light and have not been told by millions of tongues. On this point let history testify.

He, however, does not go radically into the defence of the confessional, because, as he assures us, he regards it as needless to reply at great length "to the charges advanced against an institution which is essentially directed to wash away the defilements of sin, and which is in the church like a majestic river, whose waters absorb the impurities which they meet with in their course."

On the other hand, he seems to repose most confidence in an appeal to the observation of American Protestants, and also to the convictions of American Romanists. With affecting simplicity he says, p. 337, "Without referring our readers to *distant* or *past* evidence, we at once appeal to the instinctive feeling of the Catholic community around us."

Is there not crafty philosophy in this? One would think that the proper way to test the Romish system of the confessional would be to go to those communities in which it has exercised its full power, unobstructed by Protestantism, and developed its mature results. For example: the pope has taken great pains to purge Italy by fire and sword of the least leaven of Protestantism. Why not, then, appeal to Italy, and hold up the spotless purity of society there, where the confessional has poured out its full stream of purifying influence for ages? Why not give us a little of the history of morals at Rome, the centre of the system? O, no; the bishop does not intend to furnish us with any such distant or past evidence. With striking sagacity he comes into the midst of communities where Protestantism is in the ascendency and has created a high tone of morals; where Romanists are a small minority, surrounded by vigilant eyes, exposed to the

searching scrutiny of Protestant presses, over which Romanism has not yet been able to establish a censorship. Yes; he comes here and makes his appeal to Catholics in these circumstances for evidence of the purifying power of the confessional. We tell the bishop, in all frankness, that he very much underrates the intellect of his Protestant readers if he thinks that they are to be affected by such reasoning as this. But as he does not see fit to refer his readers to distant or past evidence, we shall endeavor in some degree to supply his lack of service.

EXPERIENCE OF SPAIN.

We will, then, summon the bishop and our readers to a country eminently blessed with Romish influences; favored as the great head quarters of the Inquisition, which, by fire and sword and tortures ineffable, has thoroughly purged out the leaven of Protestantism. We need not say that this country is SPAIN.

Is it not a just and equitable rule to look for the true tendencies of a system where it has a fair field and full opportunity to develop itself, and nothing to check its course? Here, then, ought we to see the full power of the confessional, as a majestic river washing away the defilements of sin.

But how was it? We answer, It was so ordered in the providence of God that precisely here was made in the most conspicuous manner, and in sight of all nations, a public display of the ineffable pollutions and defilements of the system, and of the utter want of power and also of hearty will on the part of the managers of the system to prevent them.

It appears, then, that, at the close of half a century after

the reformation, Lutheran opinions have so far prevailed in Spain as to call for four *autos da fe* against the Lutherans, two in Valladolid and two in Seville. It was also discovered that the tendency towards Lutheranism was increased by a general persuasion of the profligacy of the priests, and in particular by the public accusation that they used the confessional as a means of seduction. This led to sundry remarks, not peculiarly agreeable, with respect to the Roman church as the mother of harlots and of abominations.

So pressing was the exigency of the case that report was made to the pope, and he felt compelled to interpose. Accordingly, on January 18, 1556, Paul IV. addressed a brief to the inquisitors of Grenada, in which he commanded them to prosecute those priests whom the *public voice* accused of seduction, and not to pardon one of them. The Archbishop of Grenada and the council of the Inquisition decided that the publication of the brief in the usual form would produce *great inconveniences*, and that *prudence* and *moderation* were needed. They therefore, to remedy the evil, privately notified the confessors in general of the purport of the brief, and said nothing to the people.

This course convinced the pope that the abuse was not confined to the kingdom of Grenada. Accordingly, in 1561, Pius IV. addressed a brief to Valdes, the inquisitor general, authorizing him to proceed against the guilty confessors in all the domains of Philip, the most Catholic king. This bull affirmed the crime to exist "in the kingdoms of Spain and in the cities and dioceses thereof."

It seems to have been still judged inexpedient by the ecclesiastics and inquisitors in most provinces to give this notice. But in some, and especially in Seville, the inquisitors gave the required public notice and called for information against the guilty, requiring all females thus

abused and all privy to such acts to inform the Inquisition within thirty days, attaching severe penalties to the neglect or disobedience of the injunction. Then followed a scene unparalleled in the history of the world; but, in the providence of God, it was a true and fearful revelation of Popery. In the words of Edgar, "Maids and matrons of the nobility and peasantry, of every rank and situation, crowded to the Inquisition. The fair informers in Seville alone were so numerous that all the inquisitors and twenty notaries were insufficient in thirty days to take their depositions. Thirty additional days had three several times to be appointed for the reception of informations. And finally the multitude of criminals, the jealousy of husbands, and the odium which the discovery threw on auricular confession and the Popish priesthood caused the sacred tribunal to quash the prosecution and to consign the depositions to oblivion." (See Edgar's Variations of Popery, pp. 528, 529, and McCrie's History of the Reformation in Spain, p. 242.)

For authorities to sustain these facts, Edgar refers to Gonsalvus, Lorente, and Limborch. The pungency and particularity of the statement seem to come from Gonsalvus, whom Lorente calls Raynaldus Gonzalvius Montanus, and McCrie Montanus. All agree that the accusations ceased because the demand of the Inquisition was repealed. But Lorente thinks that Gonsalvus exaggerates the number of the informers. It were to be hoped that it is so for the honor of humanity; but, on any view of the case, what can be conceived of more horrible than such a disclosure of priestly villany and depravity?

Those who remember the account given by Gavin of the discovery and exposure of the seraglio of the inquisitors in Arragon by a Spanish and French army, in 1706, will not have much faith in the purity of the inquisitors of an

earlier generation. At all events, they manifested a remarkable leniency towards the crime of seduction. To be a Lutheran was intolerable. Nothing could atone for it but to be burned at a public *auto da fe*. Lorente, however, informs us that those guilty of seduction by the confessional were never publicly exposed at an *auto da fe*. They made a private confession and abjuration of their practical heresy and of all others, and were then absolved and confined for a time in a convent!

Here, then, we have a fair illustration of the manner in which the confessional washed away the pollution of Spain. So, too, would it now purify America, if Romanism had had the ascendency here that it has had in Spain.

Does this look like the course of a majestic river, washing away the defilements of sin? or like a part of her system upon whose forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth? Do not such results flow inevitably from the confessional in the hands of an unmarried clergy? Nor is this a state of things peculiar to Spain. It is impossible to make such a system tend to any thing but pollution. It is in direct violation of the great laws of human society ordained by God himself, and it creates an intensity of temptation that on the great scale never was resisted, and never will be. In the words of the Eclectic Review, "It is a terrible reality, acting alike on priests and people in Catholic countries, making the priest's life a true misery, converting him into a spy and a tool, compelling him who has vowed before God to proclaim the truth into a studied and inevitable supporter of the most infamous fraud, a corrupter of the minds of the young, and a tyrant where he should be the friend." And let any one study thoroughly the state of things in Italy, and he will find it worse, if worse be possible, than even in Spain, and worst of all at

Rome. And in Germany, Austria, France, Mexico, South America, and Cuba, is there any reason why the same system should not produce the same results? To prove that such is the fact, we shall proceed to state a few more facts for the consideration of the bishop.

Meantime we repeat the strong statement of the Eclectic Review, than which nothing more true was ever uttered: —

"IT IS BECAUSE THE CONFESSIONAL HAS BECOME THE SOUL TRAP OF SATAN AND THE WELL OF ALL SPIRITUAL POLLUTIONS THAT THE POPULAR MIND HAS REVOLTED FROM THE SYSTEM THROUGHOUT GERMANY, AND WILL REVOLT FROM IT, FINALLY, EVERY WHERE."

And shall America nourish a system of pollution which even Catholic Europe, with all its degradation, is about to reject and abhor?

PROOF FROM BISHOP KENRICK AND PAPAL LEGISLATION.

Is it to be supposed, then, that Bishop Kenrick knew these facts when he said of the confessional, "If it led to licentiousness or danger, that licentiousness or that danger would have come to light, and there would be tongues enough to tell it"? We answer, Certainly; there is the best possible evidence of the fact — even the incidental testimony of the bishop himself.

He well knew, and will not dare to deny it, as will soon appear, that the evils of clerical seduction by means of the confessional even since the reformation have been so great in European countries as to cause a scandal so widespread as to endanger the interests of the Papacy. Urged by such considerations, he well knew that several popes in

succession were compelled to issue bull after bull designed to rectify the evil. Moreover we have his own confession on the subject.

What, then, does Bishop Kenrick say as it regards the use of the confessional as a means of priestly seduction? He confesses, in express terms, that it has been so used, and he occupies seven pages of the third volume of his treatise on moral theology in stating the legislation that the existence of this practice has rendered necessary in the Romish church. These pages occur in Tractatus xix., De Pœnitentia, chap. x. sect. vi., entitled *De Crimine Solicitationis*, vol. iii. pp. 235–240. Of this legislation I shall give some account in its place. I will here in general remark, that no one can read these seven pages in Bishop Kenrick and not find in them internal evidence of the widespread existence in Romish communities of the very things alleged by converted Romish priests, and which Romanists call slander. He will find detailed legislation on the subject of seduction by the confessional of such a kind as never could exist without a corresponding cause in the state of the body politic demanding it. What that cause is was clearly disclosed in the progress of the effort in Spain which we have already detailed, put forth by the full power of the pope and the Inquisition, to prosecute and punish those who had been guilty of priestly seduction by means of the confessional. The attempt proved that the whole body of the clergy were so deeply implicated that it became necessary to abandon the prosecution in order to save their characters from ruin.

Let us, then, consider the confession of Bishop Kenrick himself. At the commencement of his discussion of the topic of priestly seduction by means of the confessional he writes as follows. We translate from the Latin:—

SECTION VI. — CONCERNING THE CRIME OF SEDUCTION.

"We scarcely dare to speak concerning that atrocious crime in which the office of hearing confession is perverted to the ruin of souls by impious men under the influence of their lusts. Would that we could regard it as solely a conception of the mind and as something invented by the enemies of the faith for the purposes of slander! But it is not fit that we should be ignorant of the decrees which the pontiffs have issued to defend the sacredness of this sacrament."

So, then, Bishop Kenrick himself being judge, the crime of priestly seduction by means of the confessional is not a mere imaginary conception, but an atrocious reality. It is not a slander of the enemies of the church, but a notorious historic truth — so notorious that it is in vain to deny it — so notorious that many pontiffs have been obliged to issue their decrees to defend the sacredness of the sacrament of confession.

Well, too, does Bishop Kenrick say that it is not fit that we should be ignorant of these decrees. It is not fit. We will endeavor to dissipate this ignorance. They throw great light on the subject. They reveal the existence of a state of society in Catholic communities which nothing but the system of the private confession of females to an unmarried priesthood could produce. And when Bishop Kenrick now comes forward to advocate the cause of all these evils, and to urge its universal introduction among us, we will do all in our power to dissipate the ignorance that still exists on a system so powerful and so pernicious.

PRINCIPLES OF REASONING STATED AND APPLIED.

But, before we proceed to consider the Papal legislation

on this subject, we will consider the proper mode of reasoning from such legislation.

Professor William Smyth, of the University of Cambridge, England, in order to throw light on the state of society among the barbarians, devotes part of one lecture to a consideration of their codes of laws. After giving a general view of the salic code, he proceeds to illustrate the manner of reasoning from such codes. We quote a part of his statements, with the design of applying the same mode of reasoning to the Papal legislation as stated by Bishop Kenrick : —

"Whenever the laws of a nation can be perused, a variety of conclusions can be drawn from them which the laws themselves were never intended to convey — conclusions that relate to the manners and situation of a nation more certain and important than can in any other way be obtained. I will give a specimen of this sort of reasoning ; and my hearer must hereafter employ the same sort of reasoning on these codes and on every system of laws which he has ever an opportunity of considering. For instance, there is one head that respects petty thefts of different kinds.

"He who stole a knife was to be fined fifteen solidi ; but, though he stole as much flax as he could carry, he was only fined three. Iron was, therefore, difficult to procure, or its manufacture not easy. The fertility of the land had done more for these Franks than their own patience or ingenuity ; i. e., they were barbarians. Again : he who killed another was only fined ; but we are not to suppose that this arose from any superior tenderness of disposition. There is a distinct head in these laws (the thirty-first) on the subject of mutilations ; the very first clause runs thus : —

"'If any one shall cut off a foot, or hand, or dig out an eye, or cut off an ear or nose of any one,' &c.

"The most horrible excesses evidently took place. Nothing more need be said of the manners or disposition of a people in whose laws such outrages are particularized.

"That union of tenderness and courage, of sympathy and fortitude, of the softer and severer virtues which forms the perfection of the human character is not to be found among savage nations; it is only the occasional and inestimable production of civilized life.

"Again: there is mention made of hedges and enclosures. Agriculture had, therefore, made some progress."

In the same way, from the laws of ancient Greece and Rome we can reason as to the state of society in those nations; for laws are not formed on mere theory, to guard against imaginary crimes, nor do they enter into the minute detail of unknown crimes by way of anticipation: they are designed to be a defence against real and existing evils.

So is it with regard to the legislation of the popes on this subject; for it is incredible that any pope would have descended into the particulars of all the various modes of priestly seduction, and detailed things so offensive and abominable, even the idea and the very suggestion of which tend to injure the priesthood, if the corrupt workings of the confessional had not brought out all these details in fact.

We easily see the evil tendencies of the confessional in theory; but here we see them developed in real life, and our convictions of the evils of the system are greatly deepened. It is always perfectly plain that the confessional is liable to be used for purposes of seduction in numerous ways. It is also plain that the priests are, by compulsory celibacy, placed in circumstances of the highest temptation to use it for such purposes. No system can be more perfectly framed to secure such an end. And yet, until Papal laws are read, no one would easily imagine in how many ways it has been so used. To get light on this point, we turn to Bishop Kenrick's

statement of Papal legislation. By examining this legislation, we arrive at the following results. The state of things in the Roman Catholic Church has rendered it necessary to specify nineteen different ways in which advantage can be taken of the system of the confessional as a means of seduction, and to declare that whoever uses it in any of these ways is to be reported to the Inquisition by the female solicited. These nineteen cases are subdivided and classified as follows: —

1. Solicitation during the act of confession, five cases.
2. Solicitation before the act of confession, two cases.
3. Solicitation immediately after confession, three cases.
4. Solicitation to which confession furnishes an occasion, four cases.
5. Solicitation under the pretext of confession, two cases.
6. Solicitation in the confessional, although no confession is made, one case.
7. Solicitation in any other place besides the confessional, if it is used for purposes of confession, two cases.

Now, who can even read over this general statement of the topics of these laws and not receive new light as to the extensive applicability of the confessional for purposes of seduction? It can be used before confession, during confession, and immediately after confession. It furnishes occasions for seduction long after confession is over. It furnishes a pretext for seduction; it furnishes a place for it; and, if there is no confessional, a place can be chosen where the same diabolical purpose can be prosecuted.

By the celibacy of the clergy they are led into the highest degree of temptation, and then by the confessional there is offered to them every variety of excitement and of aid to prosecute the gratification of their excited desires. But, if we descend to the details of these nineteen cases as given by Bishop Kenrick, we shall obtain a still

more vivid conception of the actual use of the system for this purpose.

For an example, I will take the second specification of the fourth general division — i. e., solicitation to which confession furnishes an occasion. This is the case of one *Qui, ex fragilitate in confessione cognita, sumit occasionem, eam tentandi* — "Who, from any frailty discovered in confession, takes an occasion afterwards to tempt the female who has confessed."

How clearly does this specification bring the wide-spread working of that pernicious system before the mind! Here, now, is an unmarried priest surrounded by hundreds or thousands of females. They have their frailties, their impure thoughts, their temptations, it may be their lapses; but, without the system of the confessional, no man could tell what they are. And, if a licentious or tempted unmarried priest wished to seduce any of his flock, he would have no guide; and, ignorant and fearful, he might be repelled from the attempt. But here the confessional comes to his aid. It spreads before him a perfect map of every female heart in his whole flock, for they are to disclose to him their most secret thoughts as to God; for in hearing confession, as Dens tells us, he acts as God, and not as man. And now he knows the weaknesses, the temptations, the frailties, and the falls of every one; he studies their characters; he knows how to approach them; and, wherever afterwards he may meet them, the disclosures of the confessional are present to his mind, and furnish him with innumerable occasions to compass his end.

Of what use is it, now, to pass a law that he who avails himself of any of these occasions to tempt a female shall be reported by that female to the Inquisition? You might as well pour water on an inclined plane, and then by law forbid it to run down. But this is only one out of nine-

teen specifications. Let us look at another. Take the fourth specification under the same division; it is the case of one *Qui aliquem solicitat, promittens se eam confitentem, deinceps excepturum*—"Who solicits a female to sin, promising that he will afterwards receive her to make confession." What power of temptation in the system does this simple statement disclose! It not only gives to the priest light to choose his victims, but, if any through fear of the penalties of sin refuse to comply with his desires, it enables him to say, You need not fear the consequences; have I not the power to remit sins? Comply with my request, and then I will hear you confess and free you from all guilt. After having furnished such means of temptation and delusion, how vain the hope that any law will check their use! The trial in Spain to execute the laws clearly proved that the system produced its natural results and that the laws were of no avail. Even the attempt to execute them was abandoned.

Take another instance from the first division, case five: *Charta ad venerem incitans, seu literæ amatoriæ, in tribunale traditæ, solicitationis, instar sunt*—"Any thing written on paper adapted to excite love, or a love letter, delivered in the tribunal, is equivalent to solicitation in the confessional." This principle was first established by Alexander VII., in 1655, in opposition to a contrary doctrine. This is worthy of the more notice as tending to throw light on the effects of the confessional on the morals of Romish ecclesiastics; for it appears by the testimony of Bishop Kenrick that the following proposition had actually been maintained by some of them: "A confessor who in the sacrament of confession gives the penitent a letter to be read afterwards, in which he excites her to love, is not regarded as having solicited her in confession, and therefore is not to be reported." (See vol. iii. Theologia Moralis, p. 236.) This

proposition Alexander VII. felt himself called on to condemn. To what a state of degradation must the system of the confessional have reduced priestly morals when the pontiff was obliged to condemn such a proposition as this! and how clearly it shows that, although many specifications had been at first condemned in the bull of Gregory XV. in 1622, yet, before 1655, the priests had invented a way of evading them all! For though all who solicited females *in confession* were to be reported to the Inquisition, yet the discovery was made that to give a love letter in the confessional, to be read after confession, was not to solicit in confession, and was not therefore to be reported. Admirable sagacity! wonderful discrimination! What cobwebs are laws against the momentum of depraved desires! By this subtle distinction, till at last the pope condemned it, the whole field was again cleared for the unobstructed prosecution of their nefarious designs.

We have quoted but three out of nineteen cases. If we were in like manner to specify and comment on the whole nineteen, each in its turn would light up a new lamp to expose the dark recesses of this dreary region of pollution, and justify the divine denunciation of the whole system as Babylon the great, the mother of harlots and abominations of the earth.

And let no one dare to call this Protestant slander. Bishop Kenrick, the volunteer defender of the confessional, and the popes, his lords and masters, are our witnesses.

Well did Professor Smyth remark that, "whenever the laws of a nation can be perused, a variety of conclusions can be drawn from them which the laws themselves *were never intended to convey.*" Neither Pope Gregory XV. by his laws, nor Bishop Kenrick by his digest and exposition of them, intended to unfold the abominations of the con-

fessional; yet they have done it in the clearest and most ample manner. Well does Professor Smyth say of conclusions thus derived, that they are "more certain and important than can in any other way be obtained."

Let us, then, proceed in our examination of Bishop Kenrick for new light on the abominations of the confessional. The third case under the fourth head is as follows: —

"*Qui autem puellæ vel voce, vel signo aliquo, peccati in confessione declarati memoriam refricaret, dum alias eam solicitaret, occasione confessionis solicitasse merito censeretur, et reus foret proditi sigilli* — 'Whoever shall remind a female, either by word or sign, of a sin which she has revealed in confession, whilst at another time he solicits her, is justly considered as having taken an occasion to solicit from confession, and is guilty of violating the seal — i. e., of secrecy.'"

Here, now, how vividly do we see the effects of the confessional in removing all those natural and divinely ordained obstacles to impure conversation between a priest and the females of his flock which are the safeguard of social purity! If the natural laws of female modesty were left to operate in full force, and the priest had no religious pretext for introducing sensual ideas, who does not see what powerful obstacles would exist to the introduction of impure conversation? The natural modesty, both of the female mind and of an uncorrupted priest, would prevent.

But here the accursed system of the confessional interposes, and, under a pretence of religion, introduces a regular conversation at stated intervals between the priest and every female of his flock on all topics involved in the violation of chastity, in thought, word, and deed. Thus the subject is introduced — thus it is kept up before the mind. There is not a female with whom the priest

has not conversed upon it. He knows the depraved desires, the sinful feelings, the corrupt wishes, the unclean acts of all.

And now the fiery oven of temptation is heated and continually burns around him. His own passions are aroused. He knows how to wake up in others all those trains of thought that lead to temptation; he knows how to appeal to the consciousness of the female mind by signs recalling the disclosures of the confessional. And now, forsooth, what is to stop him? Why, truly, Bishop Kenrick tells us that, if he does, it is the female's duty to report him to the Inquisition, or, if there is none in that part of the world, to the bishop, and most severe punishments shall be inflicted on him. We shall speak of this soon. But first let us notice another case.

It is a case of solicitation under pretext of confession. Kenrick, p. 237, vol. iii.: "*Si autem ille suggesserit ei renuenti ob famæ periculum, ut eum prætextu confessionis accerseret, denuntiandus foret, quippe qui revera prætextu confessionis solicitavit* — 'If a priest suggests to a female refusing to comply with his desires, on account of exposing her reputation to peril, that she should send for him under a pretext of desiring to confess to him, he is to be regarded as soliciting under pretext of confession.'" What power of seduction does this statement develop in the system! what facts does it imply!

Now, compare with this legislation of the Romish pontiff the following statements from a French priest of whom I shall soon speak. They reveal the state of society which the legislation implies: —

"There are no means which their cunning does not invent to meet with their victims. If the husband is jealous and suspicious, his wife, upon the advice of the curate, will feign to be sick; and it is the duty of a priest to

visit often (every day if possible) his sick parishioners. He will remain alone with her, to speak about spiritual matters in appearance or to confess her."

Take another case from the same author, still further illustrating the immense power of seduction given by the system of the confessional to the Romish priesthood: —

"By this way, through their dark ministry, they have an immense power upon the minds of women; for they attack only those whose disposition they have long studied in confession. The reader can have some just idea of this power from this single fact, of which I know the *personage*, because it became public. A priest in a parish not far from mine laid his snares for a young married woman who had the reputation of piety because she attended mass every morning. He, through his diabolical arguments, won her and triumphed over all her scruples. She went to him almost every morning in the vestry before the bell rung to call the people to the mass. He then confessed and absolved her, and she received the Lord's supper at his mass. The good people said, admiring her daily communion, 'How pious is this young wife! She partakes of the sacrament every day; she is doubtless a saint.'"

Now, it is in vain to reply to such facts that all systems are liable to abuse; for the system of the celibacy of the clergy and of the confessional, taken together, is as exactly fitted to produce such results as if it was framed for it. What mockery, then, to pretend to check its operation by requiring females to report to the Inquisition those priests who solicit them, and denouncing severe punishments on the guilty solicitors! All such legislation will ever be in practice a dead letter. The difficulties in the way of its execution are insurmountable. Notice a few facts.

No priest can be convicted and punished on the testi-

mony of one witness. Listen to Bishop Kenrick: "*Nemo damnandus est gravissimis illis pœnis ob unius denunciationem* — 'No one is to be condemned to those most severe punishments on the accusation of one witness.'" Does the female run no risk if she fails of proving her charge?

Hear the bishop again: "*Calumniam autem impactam sacerdotibus innoxiis ulcisci voluit* — 'It is the pleasure of the pope that false charges against innocent priests shall subject the accuser to deserved retribution.'"

How easy, then, is it for a wily priest so to conduct his solicitations that no single female shall ever dare to make the charge! and how unequal the conflict between a defenceless female and a crafty priest in a case where every instinct of self-preservation calls on him to destroy her character in order to save his own!

But suppose the facts so notorious that witnesses enough could be produced to prove the charges; will the laws be executed then? Ask Seville. When the terrors of the Inquisition were put forth to compel females to speak the truth, the fair informers, according to Gonsalvus, were so numerous that all the inquisitors and twenty notaries were insufficient in thirty days to take their depositions. Thirty additional days were needed three times in succession. Finally the multitude of criminals, the jealousy of husbands, the odium fast coming on auricular confession and the Popish priesthood caused the Inquisition to quash the prosecution and to consign the depositions to oblivion.

CHAPTER VIII.

TESTIMONY OF CATHOLIC PRIESTS.

We have taken some notice of the efforts of Bishop Kenrick to gloss over the abominations of the system of auricular confession to an unmarried priesthood. All the laws of cause and effect must be abolished if such a system does not produce deep moral corruption. The attempt in Spain, through the Inquisition, to stop seduction through the confessional failed simply because the number of ecclesiastics involved was so great that to proceed involved the ruin of the clergy. The facts have been given in a preceding chapter; and to it we refer our readers. We have also produced some astounding evidence to the same effect from Bishop Kenrick himself. To this we will add the testimony of a French priest fully and practically acquainted with the system, for whose character and integrity Professor Morse, of New York, is voucher, under whose sanction the statements were published. Of him he says, —

"The question will naturally be asked, '*Why does the author conceal his name?*' Reasons of prudence in consulting the safety of dear relatives, all Catholics in the south part of France, where they are surrounded by a bigoted, enslaved, and most vindictive Roman Catholic population, (as any one acquainted with the state of that part of France well knows,) oblige the considerate and truly amiable author to preserve for the present a strict

incognito. His friends would suffer on his account the most painful proscription. Little do we conceive the dangers and trials, the hate and persecutions, which in our own times await not merely the *convert* himself from Popery in countries where it is dominant, but which pursue even the innocent relatives of the apostate heretic as he is called, although they remain stanch in their attachment to their sect. Would they who inconsiderately affirm that Popery has changed its persecuting character in modern times but give a moderate share of attention in ascertaining the facts which are every day occurring to prove its true spirit, they would no longer be deceived, but watch with the greater jealousy all the movements and encroachments of this necessarily intolerant sect.

"The public may rest assured that the author is what he professes to be. He is no fictitious character. He is personally known, not alone to me, but to several gentlemen whose names and standing are well known to the community. His testimonials which he showed me are of the highest character; and he was, when in France, under the patronage of a French nobleman distinguished for his liberality and philanthropy, whose name is associated in Paris with plans of the most enlarged benevolence, whose time and immense wealth are freely employed in the encouragement of industry, religion, and literature among the French people, but whose name, for reasons obvious to all, cannot now be given to the public."

His statements are a striking commentary on the great development in Spain. There is in them an inherent verisimilitude. They reveal the course of events that disclosed itself in those notorious results. The Catholic priest says of himself, also, that he fell in love with one of his flock, but concealed his passion, and after his conversion fled to this country. We give his statement: —

"It is not my intention to repeat here all the accusations so justly made against Catholic priests, but only to reveal, to publish in the light, perhaps for the first time, how they defraud the poor deluded people who trust to

them. I am bold to say aloud, that Protestants have nothing yet upon this important matter so precise as what I am about to say. I have confessed priests and laymen of every description, a bishop (once,) superiors, curates, persons high and low, women, girls, boys. I am therefore fitted to speak of the confessional.

"The confession of men is a matter of high importance in political matters, to impress their minds with slavish ideas; but, not to repeat what I have already stated on this subject in my discourse, I refer the reader to it. As for other matters, confessors endeavor to give a high opinion of their own holiness to fathers and husbands, that they may be induced to send to the confessional, without any fear, their wives and daughters; because, doubtless, should fathers and husbands know what passes at the confession box between the holy man and their wives and daughters, they never would permit them again to go to those schools of vice. But priests command most carefully to women never to speak of their confession to men, and they inquire severally about that in every confession.

"The confession of the female sex is the great triumph, the most splendid theatre, of priests. Here is completed the work which is but begun through all their intercourse with women; for all our relations with them begin from their birth and continue till their death. In their baptism we sprinkle their heads with holy water, at their death their grave; and the space comprised between those two epochs is filled by a thousand ecclesiastical duties. The more I think of this matter, the more I remember this sentence: 'Priests, in taking the vows of renouncing marriage, engage themselves to take the wives of others.'

"So soon as the first light of reason has appeared in their tender minds, we have girls at our confessional; and here, with all the resources of cunning and lessons of theology, we sow the seeds of our future power in their hearts, the foundation of our future designs. Those young girls from seven years of age come and kneel with all the innocence, the purity, the inexperience of childhood, beautiful as the lilies of the valley of which our Savior speaks in the gospel; they come, sent by their mothers, by the orders of the priest, who watches his prey with eager eyes; they

come with all the fear and respect of their age for the man of God. He, seeing in them the future tool of his passions, fills their minds with prejudices, repeats to them that he is the minister of Heaven, that they must look to him, revere him, almost worship him as a god; he accustoms their mind to obey him absolutely and blindly, to believe him infallible—in short, a divine oracle. Thus he gives to their thoughts the direction he pleases; he prepares his batteries; he informs them upon subjects which they ought never to know. At first they do not understand those lessons at so early an age; but by and by they bear their fruit when developed by time. Thus confessors instruct those girls from seven, or even six, years of age; for the youngest are the best. At ten years old they come to the catechism. In those long instructions he explains diffusely, three or four times a week, the vileness and filthiness in that shameful book, which they learn by heart. As a preparation to the Lord's supper at the end of their year of catechism, he confesses them much oftener than usual; they make a general *review* of their whole life. When he gives them the absolution which purifies their conscience and reconciles them to God he reveals to their mind what they owe to their confessor for such a favor. In the afternoon of this same day, at one of the most gorgeous ceremonies of the Catholic church, the general communion of boys, the confessor, at the renovation of the vows of baptism, strictly commands them not to neglect the holy confession, for if they do they will be lost. Thus young girls, well indoctrinated and bound to their confessor, are not heedless enough to abandon his orders; they come again to the confessional, through custom and habit, with the same simplicity, and entertaining the same respect and fear of their spiritual father, as in their childhood; they kneel many times in the vestry, without the confessional, before a man inflamed with passions—a man, perhaps, who has for a long time fought against himself, and who yet bears evil in his heart; before a man, perhaps, who has long since prepared his work, and now is ready to profit by it; before a man honest and pure, perhaps, at first, but who, being a *man*, a son of Adam, may not be able to resist the temptation. And I ask, Is it possible, humanly speaking, for him, a

priest, to remain pure, when at twenty-five or thirty years of age he is shut either in the vestry or in the confessional with a young woman who reveals to him the secrets of her heart as she knows them herself, according to our rules, so that he, the spiritual physician, may be able to *see and to judge* — with a woman who, being herself human, and not an angel, speaks for hours to a young priest of her temptations, her passions, her secret thoughts, &c., and conversing of matters which I cannot reveal here, — I say, is it possible for human virtue to keep itself pure, not only for a day, a week, a month, but during years and for the whole life?

"Let not a Catholic say to me that these are the reasonings of a corrupt man, of a bad priest; let him not say that God can do what man cannot, and other similar reasons which, *I know it well*, priests always give to explain their pretended virtue. Those reasons a common Catholic may be satisfied with; but I, a priest, cannot be. No; I cannot; I know too well the matter; and I answer, first, that I was no more inclined to evil, nor more liable to yield to temptation, than others; (for God knows that I never seduced any one through my ministry.) I was only a man like others, designed by the Creator for connubial happiness according to his word itself: 'It is not good for man to be alone; I will make a helpmeet for him;' designed, I say, for a union intended by the all-wise and benevolent Creator. Can the laws of Popery prevail over the wisdom of the Almighty? Let not a Catholic say that a priest in this situation is helped by the special grace of God; for I answer, by the words of Christ himself, 'Whosoever loves danger, he shall perish in it.' And if God has promised his grace, it is not granted in an unnatural, immoral situation, directly against his institution.

"As soon as the young girl, for I speak peculiarly of their confession, enters the confessional, 'Bless me, father,' she says, kneeling and crossing herself, 'for I have sinned;' and the priest mumbles, *Dominus sit in ore tuo et in corde, tuo ut confitearis omnia peccata tua* — 'The Lord be in your heart and lips, that you may confess all your sins.' If she is an ugly, common country girl or woman she is soon despatched; but, on the contrary, if she is pretty and fair,

the holy father puts himself at ease; he examines her in the most secret recesses of her soul; he unfolds her mind in every sense, in every manner, upon every matter. This is the way which theology recommends us to follow in our interrogations: '*Daughter*, have you had bad thoughts?' 'On what subject? How often?' &c. 'Have you had bad desires? What desires?' 'Have you committed bad actions? With whom? What actions?' &c. I am obliged to stop. Many times the poor ashamed girl does not dare answer the questions, they are so indecent. In that case the holy man, ceasing his interrogations, says to her, 'Listen, daughter, to the true doctrine of the church; you must confess the truth, all the truth, to your spiritual father. Do you know that I am in the place of God — that you cannot deceive him? Speak, then; reveal your heart to me as God knows it; you will be very glad when you will have discharged this burden from your mind. Will you not?' 'Yes.' 'Begin; I will help you;' and then begins such a diabolical explanation as is not to be found but in houses of infamy, I suppose, or in our theological books. This is so well known that I have often heard of wicked young men saying to each other, 'Come, let us go to confession, and the curate will teach us a great many corrupt things which we never knew;' and many young girls have told me in confession, that, in order to become acquainted with details on those matters pleasing to their corrupt nature, they went purposely to the confessional to speak about it to their spiritual father. Sometimes I have heard the confession of young girls not above sixteen years of age, who explained to me such disgusting things with a precision, a propriety (or rather impropriety) of terms, that, when I asked them where they had gathered all this strange learning, they seemed as much astonished at my question as I was at their confession, and said to me, 'Why, father, our former confessor taught us all this, and commanded us never to omit these details, otherwise we should be damned.' I replied to them, 'I pray you never use such terms again; they are unworthy of a Christian mouth; you have misunderstood your confessor.' I learned afterwards that these misguided persons left my confessional because, they said, I was an ignorant confessor,

who did not confess like others, and who did not cause them to say all.

"After so many instructions the young girl is well indoctrinated, well fitted to answer either the questions or the purposes of the priest. This poison diffused in her heart soon infects her whole mind and destroys her purity. It is precisely at such a point of time that her cruel foe waits for her. When he sees that she is made vicious and corrupt by the teachings of the confessional he is sure of his success."

To this statement Professor Morse adds the following remarks: —

"The modes by which the priest persuades his victim that she is without sin in doing whatever he commands, since he is responsible, and since he can absolve her from it, and other means of deceiving at the confessional, are then too graphically related to be publicly told; and I have thought it best, with the consent of the author, to suppress all but the closing facts."

Now, let it be considered that I have shown that from Bishop Kenrick himself evidence can be derived going to confirm and substantiate all the statements of this French priest. If these things are so, then it becomes Americans to look well to this matter.

Let no one trust the efficacy of Papal prohibitory laws. The whole system scatters broadcast the seeds of the highest temptation known to man in the minds of the whole priesthood, and then waters those seeds day and night; and then, as if in solemn mockery, or in bitter derision of the interests of the human race, the pope issues his bull and forbids them to spring up and grow.

If the human mind had not been debased, brutalized, and crushed by the system, it would be incredible that it could have been endured from generation to generation. If the whole skill of earth and hell had been put forth to devise

a system designed first to corrupt the clergy, and then, through them, human society, a better devised and more effectual one could not have been found. Hence a converted French priest has well said, "This intercourse of young girls and young unmarried priests is the fulness of immorality." And the following account which he gives of the corruption of the French clergy is no less philosophical than true. It also exactly agrees with the statements of Blanco White.

"Catholic or Protestant writers who have spoken of the corruption of the Roman clergy, who have described its matchless wickedness, have not shown its cause. They saw only the effect, without tracing it up to its source. I will try to supply their silence. I have read a certain number of those books against a body to which I belonged, — a body which I know as well as it is possible for one to know it, — and I can say that its whole degradation is *unknown*. Careful of saying nothing that can shock the reader, I will reveal only what is necessary to unveil those 'anointed of the Lord,' but nothing to offend the eyes. I shall surprise Protestants, doubtless, by saying that, in France, the immense majority of *young men in our seminaries* are not *corrupted*, and many of them are virtuous. It is nevertheless true. They are ignorant, superstitious, fanatical, given up to their superstitious practices, to theology, &c., but, I declare it, not at all *vicious*. That may be conceded, although in appearance in contradiction to their indecent studies; for they are taught that it is necessary to learn all these in order to be able to fulfil their duty; and, to hear confession in all its extent, it is necessary to know all human perversity. *I do not give a judgment on these reasons;* be that as it may, our superiors *endeavor to inspire us*, in those recitations, with a great dislike of such crimes; and I can affirm that it is very painful to the natural sense of decency in any man to be obliged, as we are, to be familiar with such books.

"This is the true picture upon this matter of the seminaries — that I know; and I am indifferent whether it agrees or not with pictures drawn by others.

"The story of the corruption of the clergy begins only when they are out of the seminary. Those young men are sent into a parish in the quality of curates, or vicars. In the beginning they fulfil their duties with great care, and for some time remain faithful to their vows. Many told this to me *after their fall;* and I have seen it myself, except in a few exceptions. But by and by they open astonished eyes. Restored to freedom, after ten or twelve years of thraldom in a college, or seminary, they become quite different men: gradually they forget their vow. 'O,' said a young priest to me, with tears in his eyes, after having four or five years discharged the duties of his station, 'God only knows what I have suffered during this time! and if I have fallen, it is not without fighting. Had I been allowed to choose a wife — as it is the law of God, who destines man to marriage, whatever our rules teach to the contrary — I should have remained virtuous; I should have been the happiest man in the world; I should be a good, a holy priest; while now I am —— O, I am ashamed of myself!'

"This is really the sad history of all their falls; for, let us be just, what can become of a young priest of twenty-five years of age, confined in the lonely wilderness of a country parish, in a village where he has only the society of his sacristan and of his servant, because all his parishioners being but coarse peasants, especially in the south and in the west, where scarcely any know how to read, are unable to afford any comfort to his solitude? His duty occupies him but little save on the Sunday; and during the whole week, after his short mass and some confession of women, he is reduced to ask himself, 'What shall I do?' Study has few, if any, charms for him, because he is forbidden to read or study precisely those matters which entertain the intellect. He is allowed only to peruse theology — always Dens, Gomez, Rodriguez, the Life of Saints, by Godescar. If he should obtain some other books, the bishop, in his episcopal visit, would chide him severely, and call him a worldly priest. Our great poet Racine, so pure, so chaste, is scarcely tolerated, and many bishops do not allow him in the libraries of their priests. The young man, before his profession, had imagined and antici-

pated a pleasant existence in the ecclesiastical state, and he finds but privations, ennui, disgust. His passions are also raised ; the demon of bad thoughts takes possession of him. Moreover, his ministry puts him in so many circumstances with ignorant young countrywomen, into whose most secret thoughts he is obliged to enter, that his virtue receives many shocks. And can it be otherwise when a man has those intimate and continual relations required of the Catholic priest with women ? No ; it would be unreasonable, to expect from human nature more than it is able to do, to put it on too difficult a trial. Such is, however, the situation of every Catholic priest.

"I do not say all this to veil or excuse the crimes, the natural result of this institution ; but I think I am bound to give the matter of fact as it is. Sometimes the resistance is firm, the struggle long ; but at length this martyr of fanaticism, this victim of his system and of his superiors, abandons his vow through despair, shuts his eyes, and throws himself into the slough of passions. This is the end of almost all priests. In the beginning their consciences reproach them bitterly ; they try again to be faithful ; they flutter, fall, reform again, go on, fall again, and at length, to finish this horrible struggle, remain in vice. Let us add to this sad catalogue the temptations against their faith and doctrines, which end with many in complete atheism, into which they fall by the excess of degradation, temptations to atheism in those who reason, from the impossibility of reconciling their faith with reason."

What language of detestation can be found sufficiently strong for such a system ? And yet of this system has Bishop Kenrick come forward as the advocate.

BLANCO WHITE.

In perfect accordance with this testimony of the French priest is that of Blanco White, once an eminent ecclesiastic in the Spanish church. He clearly proves that there had

been there no improvement since the disclosures of the century after the reformation. He says,—

"I cannot think of the wanderings of the friends of my youth without heartrending pain. One now no more, whose talents raised him to one of the highest dignities of the church of Spain, was for many years a model of Christian purity. When, by the powerful influence of his mind and the warmth of his devotion, this man had drawn many into the clerical and the religious life, (my youngest sister among the latter,) he sunk at once into the grossest and most daring profligacy. I heard him boast that the night before the solemn procession of *Corpus Christi*, where he appeared nearly at the head of his chapter, one of *two* children had been born, which his two concubines brought to light within a few days of each other. Such, more or less, has been the fate of my early friends, whose minds and hearts were much above the common standard of the Spanish clergy. What, then, need I say of the vulgar crowd of priests, who, coming, as the Spanish phrase has it, from *coarse swaddling clothes*, and raised by ordination to a rank of life for which they have not been prepared, mingle vice and superstition, grossness of feeling and pride of office, in their character? I have known the best among them; I have heard their confessions; I have heard the confessions of young persons of both sexes who fell under the influence of their suggestions and example; and I do declare that nothing can be more dangerous to youthful virtue than their company. I have seen the most promising men of my university obtain country vicarages with characters unimpeached and hearts overflowing with hopes of usefulness. A virtuous wife would have confirmed and strengthened their purposes; but they were to live a life of angels in celibacy. They were, however, men, and their duties connected them with beings of no higher description. Young women knelt before them in all the intimacy and openness of confession. A solitary home made them go abroad in search of social converse. Love, long resisted, seized them at length like madness. Two I knew who died insane. Hundreds might be found who avoid that fate by a life of settled systematic vice."

CRUELTY OF ROMANISM.

Nowhere does the cruelty of Romanism appear so intense as in the case of the noblest and most sincere minds of men and women who are drawn into the priesthood or into nunneries with the false idea that they are to find themselves surrounded by holy influences. How bitter their disappointment! Some long resist temptation by a kind of living martyrdom; and of these some become insane. The fate of many a poor deceived nun will never be known in all its horrors till the revelations of the judgment day. Whatever screams are heard, from whatever cause, as was the case in the nunnery at Baltimore, no Protestant can enter. And, if any victim escapes, she is, of course, slandered and declared insane.

Few priests have the nobility and strength of character of the French priest. His experience was this, as given by himself: —

"An assiduous reading of pious books, of the Holy Bible, were of great use to me in confession, and gave me the reputation of an able confessor. Soon, notwithstanding, or I ought rather to say because of my youth, I became *à la mode* — all the fashion — among devotees. In France there is a 'mode,' or fashion, for every thing, for confessors as well as for coats or hats. My downcast eyes, my timidity and piety in saying mass, obtained for me the reputation of a pious priest. Consequently many people came to hear my sermons — applied to me for my advice in confession or my prayers in the mass. I was well nigh believing myself a powerful saint, a heavenly being. Alas! alas! I was to be recalled from this height to which my pride had raised me, to my native earth.

"My heart, in spite of my whole pretended holiness, was like mountains covered with enormous heaps of snow, where a single breath is often sufficient to bring down the terrible avalanche.

"One day a young lady came to the vestry and asked me if I would confess her. I complied with her request. I confessed her often; for she was pious, and received the Lord's supper at least twice a week. She told me the reason why she had changed her former confessor — a reason which it is not necessary here to tell. In the intimate relation of confessor and penitent, in those repeated conversations in which a young female of nineteen opens her heart every week, in every matter and the most secret thoughts, to a young man of twenty-seven who feels and laments his loneliness, it was not difficult to foresee what would naturally happen. She spoke to me so openly, so candidly, her confession displayed so fair a character, such artlessness, so much innocence, that by and by, without any intention or reflection, but by a natural course of things, my heart was caught, and I fell in love with her. I took heed not to give her the least hint of it, because it was worse than useless, since I was prevented from being married by my vow, by ecclesiastic rules, and also by the laws of the state. I thought not an instant of abusing my ministry on her account; which, however, would have been the easiest thing in the world. It remained, then, for me but to smother this involuntary love. At first I tried to believe it only the effect of my imagination too much kindled. But vain illusion! The more I endeavored to trample down this feeling, the more I strengthened it; and it increased every day. My virtue, indeed, could prevent me from giving my consent, but it could not prevent my suffering its effects — the mental agony of the conflict. Ere long I saw the inutility of my exertions against it; and I thought I could not do better than to resign myself to the will of God, in the hope that he would doubtless help me in my struggles, since I fought for his glory, his church, and my vows.

"My first thought, of course, was of removing the danger by refusing any longer to confess her — by giving up the direction of her soul, so perilous was it to mine own. At first, in the next confession, I wished to sound her on this subject, alleging for that purpose some Jesuitical and apparent reason; for my superiors had taught me never to be at a loss for pretexts. She answered to me, 'Fa-

ther, I gave you my whole confidence, I opened to you my heart, I unveiled to you my most secret thoughts with as much candor as if I was but ten years old, that you might direct me better. You know me as well as I know myself. I do not ask the reasons why you propose to me to exchange you for another. But, if you deny me your ministry, I must renounce the confession altogether; for you know yourself why I left my former confessor; and you will not oblige me to go back to him, neither to Mr. D., nor to Mr. L.'

"I could not tell her the true reason of my conduct, for my sake and for her own. On the other side I was very superstitious, believing, heartily, confession quite necessary to the salvation of the soul. Could I then, with my ideas of confession, assent to the loss of her soul? I remembered that a true priest ought ever to expose his own salvation for the sake of others; and consequently the design of sending her to another seemed a horrible temptation of the devil. However, in a matter of so great importance I feared to direct myself; and as in the seminary I had been told a hundred times that our confessor ought to rule all our business, I went to him; I looked to him as to my father and the representative of God; for I practised what I taught others — viz., that the confessor is the vicegerent of God. He listened to my singular declaration and to my purpose of renouncing her confession if he thought best. He laughed at me; and, notwithstanding all my explanations, he could not, or would not, understand me, and at length told me that my love for her was far from being a reason of depriving her of my ministry.

"There then remained no doubt in my own mind; and I thought that God himself had ordered it so. But, to diminish the danger, I resolved to avoid any intercourse with her except in the confessional; and henceforth I ceased to pay any visit to her family, where I went before, oftentimes to evening parties, for fear of seeing her and increasing my fatal attachment; for the Holy Bible says, *Quisquis amat periculum in illo peribit* — 'Whosoever loves danger shall perish in it.' Her family, astonished at my sudden desertion, and especially her mother, asked me why I had deserted their house — if they had offended me.

Thanks to my subterfuges, I avoided the question; and thus I, who would have found my joy, my happiness, in this house, banished myself from the family where all the desires of my heart carried me.

"In speaking of what I suffered in repressing my feelings, I shall be scarcely, if at all, understood by men who put their hearts in open air, who act unreservedly, who obey the just dictates of Nature instead of having been inured to despise them and trample upon them — by men to whom the lake of great emotions is always drained, because they do not subvert the sacred institutions of their Creator. These men know not with what violence this sea of human passion ferments, gushes out, when every issue is denied to it; how it increases, swells, overflows, bursts the heart, till it has torn away its bounds and dug for itself a channel."

He proceeds to state how he had recourse to the heaviest mortifications, even destroying his health, and then sought for death in attending on the victims of a pestilential disease; how by degrees he came to a knowledge of the licentious and mercenary character of the clergy and was ridiculed for his scrupulous conscientiousness; how he was tempted to infidelity and atheism; how by the Bible he was brought truly to know God and spiritual religion; and, finally, how he escaped to this country without disclosing his feelings to the object of his affection.

I rejoice to believe that even in Papal countries there are some such in all ages whom the cruel system does not succeed in corrupting, but mourn to think how few.

CHAPTER IX.

THE RESULT.

To conclude, it must now be added that there is no reason to doubt that the intelligent and leading managers of the Romish corporation, as was the case with Æneas Sylvius and John Gerson, know this to be the real state of the case, and have adapted their policy to the expectation of its permanent continuance. There is no reason to regard them as sincerely deluded, as were the early originators of the doctrine of celibacy. It is no doubt true that the celibacy of the clergy was introduced early into the church by men who, under the influence of prevailing errors, supposed it essential to the highest degree of holiness. Moreover for a time it was probably maintained in innocence and sincerity, notwithstanding it began immediately to develop its corrupting influences, on the ground that these were but the abuses of a good thing. But the time in which this has been innocently possible has long since passed away. So constant, so uniform, so fearful is the testimony of experience that I do not hesitate to say that the more intelligent part of the Romish corporation, or at least those who stand nearest to the centre of power, know perfectly well that all that has been stated by me and others on this subject is no exaggeration. Nay, they well know that it falls short of the truth,

and look with contempt upon the easy simplicity of those Protestants who are duped by their impudent representations of the holiness of the priesthood.

If, then, any one should ask, How do they look on the matter? I reply, They expect that, in all communities where their system has the ascendency, the great majority of the clergy of all grades will not be continent; and they have adjusted their morals so as to accord with this state of things.

I desire to be distinctly understood. I do not mean by this that they cease to teach the superior sanctity of celibacy and continence, or to claim for their church superior sanctity on this ground, or to represent the Protestant clergy who have wives as sensual and unholy. All this is necessary to preserve appearances, and is perfectly well understood among the knowing ones. Those who have just come from the very depths of pollution and sensualism do not at all hesitate to speak thus.

If any say that this implies an inconceivable degree of baseness, and hypocrisy, and unprincipled deceit, I answer, It is no more than has notoriously existed in many of those who stand at the very head of the system — that is, the popes. Many of them have been known to be the most licentious wretches that have ever burdened this earth; and yet in all their bulls they assume the character of eminent saints, the peculiar favorites of the Most High. For example, Innocent VIII., whose bull I have quoted, in which he sanctions all manner of perfidy towards the poor and holy Waldenses, led a most profligate life. It is a matter of dispute how many illegitimate children he had — Onuphrius stating in general that he had several, Marullus fixing the number at sixteen. Certainly, although a number of them died, two survived his accession to the Papacy, and were advantageously married and highly promoted

and enriched by him. Indeed it is notorious that the same things were done by many other popes, so that they even ceased to excite surprise. Yet all these popes addressed the church and the world as if they were the very choicest saints of God, even when they were rallying their myrmidons perfidiously to massacre the purest saints on earth. What they mean by holiness we can understand when we recollect that they call such butcheries "a holy work," and are not at all troubled by the loathsome pollution of such lives.

Such are the men whom the pen of inspiration has vividly and indignantly described as "*speaking lies in hypocrisy, having their consciences seared as with a hot iron.*" But the system of the Romish church is exactly adapted to transform her clergy into such men, and to finish the work by making them infidels or atheists.

If any simple and charitable souls, or any under the influence of affected candor and liberality, shall call this language harsh and uncharitable, I will only ask of them for themselves to read the testimony of the Roman Catholic councils and historians in the ages preceding the reformation, when Protestantism was unknown. I defy any man even to imagine a state of things so bad as is there described and proved by evidence of the most incontrovertible kind.

And yet, even after the reformation, in the council of Trent, when such facts were urged on the Papal corporation by Roman Catholic rulers as a reason for repealing the law of celibacy, they refused merely on grounds of Papal policy. On this point Edgar states the following impressive facts: —

"Albert, Duke of Bavaria, in 1562, by Augustine, his ambassador, depicted in glowing colors, before the council of Trent, the licentiousness of the German priesthood.

The contagion of heresy, the ambassador said, had, on account of sacerdotal profligacy, pervaded the people of Bavaria even to the nobility. A recital of clerical criminality would wound the ear of chastity. Debauchery had covered the ecclesiastics with infamy. A hundred priests, so general was the contagion, could hardly muster three or four who obeyed the injunctions of chastity. The French applauded the ambassador's speech. The council also, by its promoter, joined in the French eulogy, and styled the Duke of Bavaria the bulwark of the popedom.

"The Emperor Ferdinand, though without success, applied to the pope, in 1564, for a repeal of the laws against sacerdotal matrimony. Maximilian also, with many of the German princes, importuned Pius IV. for the same purpose. The reason urged by the emperor was the profligacy of the priesthood. His majesty declared that among many of the clergy scarcely one could be found who lived in chastity. All, with hardly an exception, were public fornicators, to the greatest danger of souls and scandal of the people. A repeal of clerical celibacy, Maximilian stated, would gratify the populace of Bavaria, Bohemia, Silesia, Moravia, Austria, Carinthia, Carniola, and Hungary. All these vast regions would have rejoiced in the restoration of marriage among the clergy.

"The emperor's application was supported by the Popish priesthood of Germany. These, in maintenance of their petition, alleged various reasons. The frailty of man; the difficulty of abstinence; the strength of the passion that prompts to marriage; the permission of clerical wedlock by the Old and New Testaments under the Jewish and Christian dispensations; its use, with few exceptions, by the apostles; the instructions of Dionysius to Pinytus; the decision of the Nicene council, suggested by Paphnutius; the usage of the Greeks and Latins in the east and west till the popedom of Calixtus, — all these arguments the German ecclesiastics urged for the lawfulness of sacerdotal matrimony. A second reason the Germans deduced from clerical profligacy. Fifty priests, these churchmen confessed, could with difficulty afford one who was not a notorious fornicator, to the offence of the people and the injury of piety. Sacerdotal logic and

learning, however, were unavailing when weighed against pontifical policy and ecclesiastical utility."

If we would understand what this ecclesiastical utility is, attend to the Romish theory as reported by Edgar : —

" Cardinal Rodolf, arguing in a Roman consistory in favor of clerical celibacy, affirmed that the priesthood, if allowed to marry, would transfer their attachment from the pope to their family and prince ; and this would tend to the injury of the ecclesiastical community. The holy see, the cardinal alleged, would, by this means, be soon limited to the Roman city. The Transalpine party in the council of Trent used the same argument. The introduction of priestly matrimony, this faction urged, would sever the clergy from their close dependence on the popedom and turn their affections to their family, and consequently to their king and country. Marriage connects men with their sovereign and with the land of their nativity. Celibacy, on the contrary, transfers the attention of the clergy from his majesty and the state to his holiness and the church. The man who has a wife and children is bound by conjugal and paternal attachment to his country, and feels the warmest glow of parental love, mingled with the flame of patriotism. His interests and affections are intwined with the honor and prosperity of his native land ; and this, in consequence, he will prefer to the aggrandizement of the Romish hierarchy or the grandeur of the Roman pontiff. The dearest objects of his heart are embraced in the soil that gave them birth, the people among whom they live, and the government that affords them protection. Celibacy, on the contrary, precludes all these engagements, and directs the undivided affections of the priesthood to the church and its ecclesiastical sovereign. The clergy become dependent on the pope rather than on their king, and endeavor to promote the prosperity of the Papacy rather than their country. Such are not linked with the state by an offspring whose happiness is involved in the prosperity of the nation. Gregory VII., accordingly, the great enemy of kings, was the distinguished patron of sacerdotal celibacy."

Here then, as before, in the case of lying, perjury, and murder, the Romish corporation deem universal pollution and corruption a less evil than the loss of their own usurped supremacy. If peculiar wrath and uncommon plagues are reserved by God for any class of men, surely it must be for such as these.

ADDITIONAL CHARGES.

What has been said may seem sufficient to prove that Romanism is the enemy of man. It is sufficient; and yet it is far from exhausting the evidence that exists, and which must be considered in order to gain a full understanding of the magnitude of the interests involved in the great question now at issue in this nation and in the Christian world.

It is not possible, however, advantageously to present some portions of the remaining argument until we have considered the evidence which exists that the Romish corporation has no historical or scriptural basis, but is the result of a stupendous system of imposture and forgery.

To the consideration of this part of the subject let us now proceed.

PART III.

ROMANISM AN IMPOSITION AND A FORGERY.

CHAPTER I.

PRESUMPTIVE EVIDENCE OF THE FACT.

It has been seen that the Romish corporation places itself in such an attitude that it is practically the god of this world. It has an entire monopoly of the grace of God and of the word of God. God is invisible and inaccessible except through the mediation of this corporation.

Such a claim ought to be sustained by an amount and a clearness of evidence corresponding with its importance. It is estimated that Rome has shed the blood of at least fifty millions of Christians for refusing to admit these claims; it appears also that she still defends her past course, and would repeat the slaughters if she had the power.

Has she, then, even a plausible ground for her lofty claims? I answer, No. The presumption on a general view of the facts of the case is against her; and a fair examination of the records of history and of inspiration

is all that is needed to expose her as the great mother of imposture and forgery.

PRESUMPTION AGAINST ROME, FROM HER SANCTION OF LYING.

The first presumptive argument against the members of the Romish corporation arises from the fact that their theory of morals is such on the subject of veracity and fidelity that it is highly improbable that they have not used forgery and fraud in obtaining their present position and power. It appears that it is a fundamental part of their morals that the interests of that corporation are of more importance than truth or fidelity to promises, contracts, or oaths. It appears that they have acted upon these principles for ages and on a scale of vast magnitude.

Now, it is self-evident that these same principles would equally justify them in the use of forgery and fraud in order to gain that power which they consider of so much moment, and to extend and increase which they resort to measures so treacherous and unprincipled.

Must there not be, therefore, a violent presumption that a corporation that has promulgated and sanctioned, as a part of its immutable and constitutional law, the principle that it is right and a duty to lie for the sake of ecclesiastical utility, has already used this principle in laying the foundations of its own power and authority?

If the principle is deemed right, there will be nothing to prevent its use at any time or to any extent that ecclesiastical utility shall seem to demand.

To Protestants, no doubt, it would appear to be a great crime to forge documents in the name of eminent men of past ages in order to substantiate any claims of any Protestant body. The training which they receive, and the

fundamental principles of their morality, cause them to recoil from it with horror.

But, if the morality of infallible popes and general councils is any index of the morals of Romish ecclesiastics, they cannot regard it as a crime to forge any documents whatever which the welfare of the church seems to demand.

There is not, therefore, in the fundamental morality of that system any thing to render it at all improbable or to prevent a high probability that it is entirely based upon a constant use of fraud and forgeries in the past ages of history, especially in those in which there was widespread ignorance and little or no critical skill to detect such forgeries.

Thus the Romish corporation by their own acts have entirely cut themselves off from all defence against such imputations and presumptions, and laid themselves open to the just imputation of a readiness to employ forgery or fraud to any extent which their corporate interests might seem to demand.

PRESUMPTION AGAINST ROME FROM PROPHECY.

If we turn to the word of God we shall be struck with the remarkable fact that the rise of a great power is foretold to be distinguished by these two great characteristics — the first, that it should arrogate to itself the place of God on earth ; the second, that, in sustaining such arrogant claims, it should resort to an unparalleled extent to the use of every kind of falsehood and fraud. This stupendous work of deception was to be commenced soon after the ascension of Christ, and was to result in a system of fraud and imposture which, though nominally religious, should be in reality the masterwork of Satan,

exerting immense power, and enduring for ages, until at last it should perish before the glorious coming of our Savior to inflict just vengeance on his foes. The words of inspiration are these, addressed to those who had been alarmed by an apprehension of the immediate coming of Christ, (2 Thess. ii. 3–12 :) —

"Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming — even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Now, is it not plain that these words cannot be applied to any system except one which makes peculiar pretences to take God's place on earth — one whose proceedings are manifestly characterized by a peculiar use of fraud and delusion — one whose roots are found in the early ages, near to the apostles, and whose development should last till the remote ages of the Christian dispensation, and whose power should be finally destroyed only by the com-

ing of Christ with divine power to execute vengeance upon his haughty and usurping adversary?

Does not the Romish corporation practically take the place of God and exhibit itself as such, especially in exalting the pope, their head, and giving him the titles and worship of God? Is not the use of falsehood, fraud, and perfidy their great characteristic? Are not the roots of the system in the early ages? Is it not at this time, as in past ages, the great enemy of humanity, whose destruction is essential to the coming of an age of intelligence, liberty, and social purity? To what other system, then, can the words of the prophecy so reasonably be applied as to the corporation of Rome? Is not this the masterpiece of Satan?

To this argument the Romish corporation cannot reply that they do not believe in the existence of any such being as Satan, the great father of lies.

No body of religionists professes a more full and undoubting faith in the existence and power of the devil than the Romish corporation. They boldly proclaim that the reformation of Luther is in an eminent degree his work. All Bible and tract societies engaged in the diffusion of divine truth they ascribe to his crafty and malignant devices. But, according to them, the great enemy of the devil on earth is the church of Rome, under the pope, her illustrious head.

Agreeing, then, as we do, that there is a devil, the only question is, Whose principles and practice most resemble his? And is it not plain that the Romish doctrine of falsehood is a genuine and legitimate offspring of him who is the father of lies? Have we not reason, then, to think that the Romish corporation also is his work?

I shall not here offer any apology for professing my belief of the doctrine of satanic agency or enter into any

argument in its defence; for to the great majority of the Christian world it is needless. It is held in common by the Romish church, the Greek church, and all the other Eastern churches, and by the whole evangelical Protestant world, Lutheran, Calvinistic, Episcopal, Methodist, Baptist, &c., although comparatively little theological or philosophical use has as yet been made of it. As presented in the word of God, no doctrine is more fundamental. The great end of the incarnation was to destroy the devil and his kingdom by the redemption of the church. (1 John iii. 2. Heb. ii. 14, 15.) Christ will reign as Mediator till it is done; and then cometh the end. (1 Cor. xv. 24, 25.)

Owing to the depravity of man, he has, where God does not prevent, entire ascendency over the race: he forms tremendous organizations, and by them deceives the nations and governs the world. (2 Cor. iv. 3, 4. Eph. ii. 1, 2. Rev. xiii. 1–4.)

The millennial reign of Christ is caused, not by the unaided progress of the human mind, but by the exposure and destruction of Satan's organizations, and to his being bound and cast into the abyss, so as not to be an active agent in the history of the world or able to deceive the nations. (Rev. xix. 20, 21; xx. 1–8.) If these things are so, it must be conceded that every system of theology, history, or philosophy is fatally defective that omits him. It is not God's theology, history, or philosophy, but Satan's, designed to hide himself; and any system of theology or philosophy is superficial that takes a superficial view of him. To take a profound and philosophical view of the Roman hierarchy, without a thorough analysis of his character, and maxims, and modes of deceit, is impossible. And, before this great controversy comes to its crisis, he, and not any individual or generation, will be the great subject of attack.

Assuming the truth of these views, I shall proceed to present additional presumptive evidence that the Romish corporation is the system of satanic fraud and delusion which is predicted in the word of God.

It is plain, then, that the great system of fraud predicted, whatever it is, had its roots in ages immediately after Christ, was for a time restrained, but was at last developed and completed by an astounding use of imposture and delusion, and exists even to this day. Does this general view best accord with the Roman corporation or with Protestantism? I affirm that it best accords with Romanism. I shall, therefore, proceed to present the presumptive evidence that the Romish hierarchy is this stupendous system of fraud.

Before proceeding to the proof, it is suitable to state explicitly what part is to be assigned to man in this stupendous fraud, and also to consider the nature and power of the additional presumptive evidence which is to be adduced.

What part, then, is to be assigned to man?

1. Not that any one human mind ever in any age deliberately and consciously planned and organized the whole system from the beginning, knowing it to be a fraud, as was no doubt true in the case of Joseph Smith when he formed a plan to delude his followers by the book of Mormon.

2. Nor that any number of men coöperating in one age, or in different ages, ever planned it as a whole, knowing it to be a fraud.

3. Nor that the great mass of the laity whom it has deluded and controlled have ever supposed it to be a fraud.

4. Nor that all of its leading administrators and advocates have ever regarded it as a fraud, though very

many have so regarded and used it when planned to their hands — even popes, bishops, and priests.

5. Nor that there is no important doctrinal truth in some of its dogmas: there is much.

6. Nor that no good men have ignorantly contributed to its formation, and lived under it, and obeyed it, as victims of delusion.

7. Nor that it has never done any good; but that the truth and the peculiarities of the system do not properly belong together; that one is of God, the other of the devil; and that good men under it are made by the truth in spite of the system, and not because of it; and that the good done is and has been done by the same truth and by good men in spite of the system, and not because of it. But the system, as a system, is false and pernicious, and, though not framed at once as a whole by any man or body of men as a fraud, was framed by that one far-seeing, comprehensive mind of whom the apostle speaks — once in heaven, and familiar with the whole character, laws, and administration of God, deeply versed in all questions of theology, skilled in organization and government, perfectly acquainted with all the phases of the human mind and of society, and a master of all the arts of sophistry and delusion to a degree beyond the conception of a human mind, and before whom all men and nations, not illuminated and defended by God, are, by reason of their dislike of the truth, mere simpletons — objects of his craft and delusive power — entangled in his snares, led captive at his will.

He, living whilst generations die, is able to lay a plan requiring centuries for its execution. He can take advantage of human depravity in all its forms and of the deep dislike of men to humbling and self-denying truth; also of existing errors of philosophy or education, knowing how to combine them and push them on to their final

results. Also he can avail himself of the remaining depravity, worldliness, and pride of good men, and of the various errors which they mingle with truth. Also he can avail himself of existing defective forms of civil organization, and of the spirit, associations, tastes, and habits produced by them, in order by means of them to vitiate the spirit and form of Christian organization. Availing himself of all these, he has by a delusive process, holding up great and good ends, such as preserving doctrine and unity in the church, produced a system adapted on the whole to do as much evil and as little good as in existing circumstances was possible; for being limited to the problem of working *by delusion, under the guise of Christianity*, he could not work at all without doing some good and without some good men to work with. All that he could do would be to profess enough good to put men off their guard, and actually to do a certain amount of good, or at least allow it to be done by those who had a heart to do it. But he would make the preponderating influence evil to the highest degree he could. Now, when I call the system of the Romish hierarchy a stupendous fraud, I mean that it is a system devised by Satan for this very end, and that by it he has thus far gained it to an astonishing extent. The delusion has been strong and complete to an amazing degree. It has been strong delusion to believe a lie. The system has wielded vast power and endured for century after century. By it Satan has still retained his position as the god of this world, and, what is still more amazing, has placed his throne in the temple of God, and thence sent forth his decrees to the nations and done his will without let or hinderance. I therefore can even suppose that Mr. Brownson and other lay Romanists are free from any attempt to sustain a known and designed fraud. I can

regard them simply as the sincere but deluded subjects of a higher fraud, and would desire in meekness to instruct them, if peradventure God may give them repentance, to the acknowledging of the truth, and that they may deliver themselves from the snares of Satan who are led captive by him at his will. Nor let any one suppose that I mean any disrespect by this. The existence of a devil has always been a fundamental doctrine of the Romish system; nor do they hesitate to declare that Protestantism is his work. Hence Mr. Brownson represents the devil as greatly enraged by the present onset of the Roman world upon it and speaking great swelling words in its defence.

Now, as both systems agree most fully in teaching the existence of a devil, and as they are logical opposites, of one or the other the devil is the author, and the advocates of one or the other are deluded. The Romanists charge it on the Protestants, and the Protestants retort the charge; and thus they come to a logical issue. Just so was it between the Jews and Christ. They charged on him a league with the devil. He retorted on them the charge that they were of their father the devil; and so they came to an issue.

I proceed to show that the logical presumption is that the Romish hierarchy is a stupendous fraud of the devil.

What, then, is the nature and power of the presumptive evidence which I propose to adduce? It is that which arises from the action of the mind when it takes a rapid and comprehensive view of the leading facts of a given case and asks what hypothesis best explains them.

Here a general knowledge of God and of the laws and principles of his system is supposed; also of men and human society; also of the devil, and his character, laws, and modes of proceeding. And the question is raised, Which looks most likely — that this system is of God as it

claims, or that it is a stupendous fraud of the devil? This is an effort of the mind to guard itself against limited, onesided views, or against the delusive power of dialectic sophistry, which it may not see how at once to analyze and destroy. It is like ascending a mountain and taking at a glance a general view of the prospect around. It deserves great regard; and it enables sound and comprehensive minds at once to see the general current or drift of evidence on a given point.

Taking, then, in the first place a general view, I assert that, when we consider the extraordinary and all-comprehending claims of this corporation, the prodigious powers of despotism they would grasp in their hands, the manner in which such claims ought to be proved, the kind and degree of proof offered, and the general mode in which they have in all ages conducted the argument, the whole procedure has on its face the appearance of a stupendous fraud.

The points asserted and to be proved are, 1. That Christ intended to have a permanent corporation of bishops under one universal bishop,—his representative and vicar,—as successors of the apostles, who should have, as a corporation, inspiration, infallibility, and indefectibility. 2. That such a body is a church in any proper sense, and not a mere ecclesiastical hierarchy. 3. That Peter was the first head of this body. 4. Not only that Peter was at Rome, but that he had his see there, as universal bishop of the church on earth. 5. That his supremacy was to descend to his successors. 6. That God speaks and acts exclusively through this corporation; so that all who reject them reject God, and cannot believe or be saved. Such are the claims put forth with the highest assurance in the centre of New England and before the civilized world and God most high.

Now, in cases far less momentous there are principles

of proof by which the common sense of mankind is wont to test any claims affecting life, reputation, or estate; and there are intrinsic marks of honesty in presenting and sustaining such claims; so that the mind, without going into logical details, receives, by an instantaneous judgment, a conviction of the truth or falsehood of the claims. I shall show that it is utterly impossible fairly to state these claims, and then put side by side the proof on which they are based, without comment, and then consider the mode in which the argument has always been conducted, without producing an instantaneous conviction that the whole system is a stupendous fraud practised on the credulity of the human race.

I am aware that the Romanists repudiate this view as absurd and incredible; but there are no pledges of God against the occurrence in the nominal church of such a corruption as this would imply, beginning early, extending wide, and changing the most powerful acting church to a harlot. Against this the Romanists cry out, as a breach of God's covenant to the church, as the Jews did when Paul announced their rejection and ruin. "If this is so, then the gates of hell have prevailed against the church," say they. The whole force of this goes upon the assumption that the gates of hell here spoken of are not the gates of Rome, and that the oath of God does not bind him to destroy her in order to defend his church against the gates of hell. And truly nothing is adapted more clearly to show the power of God than to defend and preserve in this world a spiritual church, notwithstanding the debaucheries, rage, and bloody persecutions of Rome. All this looks vastly like defending the church against the gates of hell and the armies of hell issuing from those gates.

But, not to rely on a mere negative statement, we do

know from the passage quoted that a stupendous fraud was to take place under the presiding influence of Satan, involving so much power, and leading to an opposition to God so great, that its destruction should call for a special interposition of Christ by the spirit of his mouth and the brightness of his appearing. Indeed the letters of Christ to the seven churches, the letters of Paul, and the Apocalypse of John all speak one language on this subject. They all portend a widespread and fatal apostasy in the visible church; that the real church should as it were lie hid, and yet be miraculously defended by God against the rage of Satan in the ruling church.

We are also distinctly informed in the text that the elements out of which it was to be formed were then in existence and at work, repressed indeed by certain causes, but sure to develop themselves when those causes should be removed. Again: we know that the full development of the pure and holy church of God, the marriage supper of the Lamb, the conversion of the world, the binding of Satan, and the reign of Christ were unfolded as events in the far-distant future, to be preceded by a period of great iniquity, in which the bottomless pit should be opened and stupendous satanic systems be developed, the destruction of which should precede and introduce those glorious events.

No points are more distinctly marked in the word of God than these. (See Rev. xix. 20.) They are like lofty mountain peaks; nothing can hide or obscure them. They are in pointed contradiction of the Romish hypothesis, that the first thing after Christ was the full development of the true church; they fall in entirely with the Protestant view, that the first great and organized system to be developed was a stupendous fraud, imposed on the world by Satan in the guise of a church of God.

A second presumptive argument lies in the nature of the system as it is now presented to us in its perfected state. What is this system? Suppose all opposition to cease, and let it have its way; what would it become? A close corporation, invested with the monopoly of the grace of God, and of heaven and hell, to the whole human race, centralized by a universal spiritual monarch, denying in the name of God any responsibility to any human power on earth.

Think now what man is — that the experience of all ages has taught us that the possession of irresponsible power above all things corrupts its possessors; think that even Paul needed the counterpoise of constant afflictions to keep him from pride; and then ask, Are we to expect that Romish popes and bishops, as a general fact, will be such paragons of piety and humility that all this honor and power will not corrupt and injure them? I do not ask what the facts have been; that I shall consider when I proceed to demonstrate that the system is of the devil. I am looking merely at the general aspect of the system now. God, we know, above all things abhors pride. Does this system, now, look like an exquisite divine device to promote humility? Look at its bishops, archbishops, patriarchs, metropolitans, cardinals, and at the summit of the great pyramid, the absolute monarch of eight hundred millions of men, — for such he claims to be by divine right, — and does it strike you as God's school of humility? Think what Christ said when the disciples disputed who should be greatest; how he mentioned the bad precedents of the aspiring great men of this world only to condemn them and to say, Among you it shall not be so; and is it probable that nevertheless he meant to found a spiritual aristocracy, centralized by an absolute monarch, in comparison with which all the ambitious dreams of Alexander, Cæsar, and Bonaparte are eclipsed and disappear?

Again: think of him whose essence is pride — who said, "I will mount up; I will be as God;" is it likely that we are to find his great antagonist in such a system as this? Does it not rather seem to bear his very image and superscription? Does it seem as if Satan, if he had desired a system to call into his service the strongest depraved passions of the human heart, pride, and the love of wealth, honor, power, and sensual indulgence, could have devised a better plan? And is this, after all, the only church of the living God, out of which there can be no holiness and no salvation? Is it not more likely that this is the man of sin spoken of in the text, whom the Lord will consume by the breath of his mouth and destroy by the brightness of his coming?

I am aware that a cover of piety may be thrown over all this and much said of unity and orthodoxy; and we may be told that we must trust in God to take care that his bride, his wife, does not abuse her power. We will trust in God indeed. But prove to us, first, that this corporation is his bride, his wife; for, to speak the simple truth, she looks far more like the harlot of Satan, attired in scarlet, than like the bride, the Lamb's wife, attired in fine linen, clean and white.

Another presumptive argument that the system is a stupendous fraud is found in the extreme scantiness of the scriptural proof by which it is sustained.

There is no specific, formal, and definite statement of the system in the Bible such as a system of power like this ought to have. Compare the statement of powers of officers in the laws of Moses, and the constitution of the United States, and in the case of Christ, with the statements claimed for this corporation as its scriptural proofs. Now, this corporation is, according to Romanists, more important than all God has done besides — more so than the

atonement or the Bible. They are absolutely of no use without it. The system of God cannot go, it utterly fails, without it. If so, do not reason and common sense say it ought to be fully stated in the Bible? If a mechanic, designing to teach a nation how to make and use steamboats, should describe all other parts of the system, but should omit all mention of steam, and of the boiler and its attendant machinery, what should we think of it? But if this corporation, with their head, is the mainspring of the system, why is it not fully described? When the disciples were contending who should be greatest, it would have been easy to say, Peter shall be universal bishop, and to arrange the whole matter. When Peter was writing his epistles, it would have been easy for him, if he was at Rome, to say so, and, if he was head of the church, to write in that style. It would have been easy for Paul, when writing to Rome, to recognize the fact that Peter was the bishop of that church, that his see was there, and that his dominion and that of his successors was coextensive with the globe. And as the successors of the apostles were to have only corporate inspiration and infallibility, it would have been easy to state it and how it was to be exercised — a thing not even yet decided.

Now, how easy would it have been to have started right at the beginning if the claims of this corporation are true! But, alas! what an utter void is there where indisputable proof ought to be found! True, certain things are said to the apostles, and it is implied that they were to have successors of some sort, and that with them Christ would be to the end of the world; but not a step can be taken without begging the question who these successors should be. True, also, certain things are said to Peter; but here, too, not a step can be taken without begging the

question and assuming their own interpretation as the only correct one. But as to Rome, and a see there, &c., there is an utter blank.

Indeed the celebrated Newman, the leader of the Tractarians, now, like Mr. Brownson, in the bosom of Rome, in his work on ecclesiastical development, designed to say all in behalf of Rome that he can, is obliged to admit the truth of all I say. He confesses that the passages of Scripture claimed by the Papal see are "more or less obscure, and NEEDS A COMMENT." He admits that the Papacy was not developed or known during the first two centuries, nor were ecumenical councils. He assigns, too, the reason why—the persecuting pagan Roman empire rendered the development of such a system impossible. He resorts to the idea of an intended divine development of it when it appeared. There was a development, no doubt; but whether of God or of the devil is the question. To me Newman's words look like an undesigned comment on Paul's statement, in the passage quoted, of the temporary repression of the mystery of iniquity, and its development when the obstacle should be removed.

Hear him: "An international bond" [like the Papacy] "and a common authority could not be consolidated, were it ever so certainly provided, while persecutions lasted. If the imperial power checked the development of councils, it availed also for keeping back the power of the Papacy." But when persecution was removed, it was, according to him, developed, and, when the imperial power fell, still more so. Amen. So I understand Paul to assert of the man of sin in the text. At all events, Mr. Newman is compelled to concede my facts. He admits that for two centuries "the regalia Petri * slept," as "a mys-

* Royal and supreme authority of Peter.

terious privilege not understood — as an unfulfilled prophecy."

And is it likely that this is the way God would have established a power on the reception of which heaven and hell depend, without which the Bible cannot be understood — by a few obscure passages, so obscure that for two centuries no one understood them, and the powers given slumbered like the meaning of an unfulfilled prophecy? And yet nothing more does even Mr. Newman dare to claim.

No wonder that the Romanists think that the Bible needs the church for an interpreter; for no other body in heaven or on earth could get any support for their hierarchy out of it. Plainly at first sight it is not there; and you may strain your eyes, and yet you cannot see it. If all this is not strong presumptive evidence of a stupendous fraud, I know not what is.

Another presumptive evidence of a stupendous fraud is the manner in which the argument has been conducted from age to age.

The claims of the hierarchy are not the same from age to age; they are now stupendous and all-comprehending. Go back beyond Gregory VII., and how are they diminished! Go back to the days of Augustine, and how are they still diminished! Go back to the first century, and they disappear. The system is like a pyramid standing on its apex and with its base upward; and Mr. Newman is trying to prop it up by developments and Mr. Brownson by *a priori* arguments. But what does it most resemble — the honesty of God, or the fraud of a deceiving spirit, augmenting his claims as best he can by any means, fair or foul, from age to age?

Again: her universal reliance, when in the majority, on force, and not on argument, betokens that she is the tem-

ple of the father of lies, and not of God. When they are in the minority her advocates disclaim the use of force. But does the infallible hierarchy? Let the councils of the Lateran; let the dungeons, and racks, and stakes of the Inquisition; let the crusades against the Albigenses and the massacre of St. Bartholomew; let the oceans of blood shed by her authority and order, reply. And does this create a presumption that the presiding spirit of that church is mild, and meek, and gentle, sustained by an inward consciousness that God and all the truth in the universe are on her side? Or is it like the conduct of a ruling spirit who knows that the whole fabric is based on lies, and that, so soon as true logic and true holiness shall have free course and divine energy, he and his system will be plunged together into a lake of logical and unquenchable fire?

Again: the same presumption that the whole system is one of fraud is created by the unfeigned horror with which it has regarded the translation and circulation of the Bible in the living languages of men. Is not this a clear presumption of fraud? Is the President of these United States afraid of the constitution of these United States? Does he deem it a dangerous document? Does he wish to lock it up in Latin and keep it out of the hands of the people? Why then the constant roaring of the pope against Bible societies? Is not the Bible the constitution of the kingdom of Christ? And, if he meant to have a pope in his church, is not his office clearly set forth in the constitution of his church? Alas! Mr. Newman tells us the passages claimed by the pope are "more or less obscure, and need a comment." Even so they do need a comment, and one that is able to subvert the obvious sense of the whole Bible. Hence the indispensable necessity of keeping the Bible in their own hands if they

can, and at least of obliging all men, on pain of eternal damnation, implicitly to believe their interpretation of it.

Five bulls against Bible societies have been issued in the last thirty years — the last in 1844. It chills the blood to hear in what manner they speak of the Bible and of the "crafty device" of circulating the revealed word of God. The devil, it would seem, in his rage against Rome, has become the great patron of Bible societies. It is hard to tell whether this is most blasphemous or ludicrous. And what is the flimsy pretext of all this? Do they talk of inaccurate versions? Surely they were admirable judges who in the council of Trent declared the Vulgate the ultimate standard of appeal, with all its notorious errors. And why? Because the infallible bishops of that council, according to Sarpi, did not know enough of Hebrew and Greek to read it in the original, and in Latin they could read it. And so Mr. Brownson now appeals to the Latin *original* instead of the Hebrew or Greek! Is this the church to be so fierce against inaccurate translations? But the pretext is too flimsy. Beneath those ecclesiastical robes and forms of piety in the midst of that church there meets the eye a presiding spirit whose whole soul is filled with dread and hatred of the word of God. To him it is a consuming fire; and hence in rage he would burn it with fire. When the time comes I shall exhibit at large the treatment it has received from the hierarchy. At this time I present only that impression which a general view of facts at once forces on an honest mind. Nothing is a stronger presumptive argument against this church than this constant dread of the word of God, and earnest desire to introduce apocryphal books and human traditions as the basis of her arguments in order to sustain a sinking cause. But no human tongue can tell one half of the fearful truth on this point. I leave it to be fully disclosed

by Him who, by the spirit of his mouth and the brightness of his coming, shall, like devouring fire, forever consume this stupendous system of organized fraud.

If any one desires to reply to this, let him, if he dares, first give a complete and discriminating analysis of the character, maxims, and spirit of God and of Satan in contrast and according to the word of God. Who will deny that there is a broad, an infinite, distinction between their characters, maxims, and spirit, as laid down in the word of God? What is it? Let the Romanists, then, do what they never yet have done — let them state the exact difference between God and the devil, not in general terms, but in a practical point of view and according to his word, and then prove, if they can, that the facts in the history of their church to which I have referred create a logical presumption that God is its author, and not the devil. But this they can never do. Nay, that is saying but little. When such a contrast of the character of God and the devil shall be made, it will become, according to the law of cause and effect, as logically certain as the law of gravitation that no being but the devil can be the author and presiding spirit of that church. But the full proof on this point I reserve to a future argument. It is enough that I have clearly stated at present the presumptive proof that the whole system is a stupendous fraud of Satan.

When God comes to destroy that system he will admit of no neutrality. If it is not what it professes to be, there is no blasphemy like it, nor will God display towards any other system such fierceness of wrath. Let every man, then, take care on which side he is found in this final war.

Let us never forget that the enemy with whom we contend is superhuman, the common enemy of the human race; and let us not hate those whom he deceives, but pity

them, love them, and pray for them. God has saved millions from that delusive system; he can save millions more. Pray, then, for the deluded millions of Italy, Portugal, Spain, Austria, and France. Pray for the millions of our own land and of all lands. There is power in prayer. Feel for them; they are deluded. Satan is their enemy and ours. Pray that the vials of God's wrath may fall on him, and that they may be delivered from their miserable bondage to him, and be saved. The time for the utter destruction of that system plainly draws near; the truth must be spoken, and spoken boldly; but the main work is to be done by the Holy Ghost and by prayer.

CHAPTER II.

ARGUMENT FROM HISTORY.

It is certainly very unusual to be called on to make the charge of a regular and extensive system of forgery and fraud upon a powerful corporation professing to be religious, and even to assert that the very existence of that corporation is owing to such forgery and fraud.

In ordinary cases I would not do it; but this is no ordinary case. In common cases any corporation professing to be respectable has a right to the presumption that it will not practise forgery and gross deception. The reason is that they all avow the principle that these things are always wrong.

But with the Romish corporation it is not so. They avow the doctrine that to lie and deceive for ecclesiastical utility is right. This being the case, it is obviously impossible to create a presumption that the system was not formed by the use of forgery and fraud. On the other hand, there must be a very strong presumption that it was.

I do not hesitate, therefore, to say that facts accord with this presumption, and that there is the most unequivocal historical evidence that such was the origin of the system. Nor is the evidence of this assertion sparing or feeble. It can be demonstrated, by even a superfluity of unequivocal and undeniable historical evidence, that the principle of lying for ecclesiastical utility is the absolute

creator of every part and particle of the Romish corporation as it now exists.

Not a feature of its present constitution can be mentioned that cannot be traced back by the clearest historical evidence to a time when it did not exist, and the process can be shown through which it was created by fraud and forgery. There is, in fact, nothing to be compared with this system of forgery for its magnitude and results in the history of the world. But at this we need not wonder. If the principle of lying for ecclesiastical utility is sound, why should it not be carried out on a great scale?

But to descend to particulars. The pope is now a temporal ruler of a territory about three times as large as the State of Massachusetts. It stretches across Italy from the Mediterranean to the Adriatic. It is an essential part of the present system. It makes him independent of any temporal ruler. He is bound by no oath of allegiance to any earthly sovereign. This is felt to be essential in order to carry out his claims as a universal spiritual sovereign. Was it always thus? I answer, No. He was not always ruler of this or of any other territory. We can trace back the history of this matter to the beginning; and we find that the original claim was founded on a most notorious forgery, purporting to be a donation of territory from the Emperor Constantine.

This was followed up by other similar forgeries, until at last an actual beginning of temporal power, first dependent, and finally independent, was made. After this it was extended by war and treachery to its present extent.

The pope is now elected by a college of cardinals, who are princes in the Papal state and next in honor to the pope. From them alone can he be chosen. Was it always thus? I answer, No. We can trace back this part

of the system until it entirely disappears, and can point out its fraudulent and unauthorized origin.

The bishops of the Romish church are now bound to the pope by a *feudal oath*, which plainly betrays itself as a product of the middle ages. We can trace this, too, back till it disappears, and we come to a time when every bishop in Europe, Asia, and Africa would have denounced with indignation the demand of any such oath as an act of impious and unparalleled usurpation of authority.

The pope has now supreme judicial authority. No bishop, no synod, has ultimate jurisdiction. An appeal may be taken from them all to Rome. We can trace this part also of the system back to the time when the supreme judicial authority of the pope wholly disappears, and each local church with its rulers was entirely independent of every other. The idea of an appeal from the decision of particular churches to synods was at length introduced; but even after this the idea of a universal appeal to the Bishop of Rome was repudiated with the utmost decision. Indeed by the first general council, A. D. 325, it was absolutely and definitely forbidden. The existing judicial power of the pope was obtained by forgery.

At the present time, too, the pope has the power of making laws and prescribing usages for the whole church. He also is invested with supreme executive power. We can trace these parts of the system also back till they disappear. We can discover, too, the very forgeries by which the present state of things was brought into existence.

The pope, moreover, now claims supremacy on the ground of the assumed fact that Peter was appointed the prince of the apostles and the head and ruler of the church. We can trace this claim also back to a time in which

those who are now absurdly called the early Popes of Rome were utterly ignorant of this doctrine and made no such claim; and we can show how after four or five centuries the idea was introduced and how it was made to triumph by falsehood and fraud.

The doctrine also as to the infallible authority of a general council under the pope can be traced back till it utterly disappears, together with the very idea of such a council.

Moreover, when the idea of calling such a council was originated, the Bishop of Rome neither called it, presided in it, nor confirmed and gave authority to its decrees. His right to do all these things has been since usurped by falsehood and fraud.

The law of the celibacy of the clergy, which is one main pillar of the Papacy, can also be thus traced back till it disappears. The same is true of the doctrine of auricular confession — that great engine of Papal and priestly despotism.

So also the doctrines of transubstantiation, purgatory, saint and image worship, and the whole system of sacramental regeneration and sanctification can be traced back till they vanish, and the last fragment of Romanism, either in doctrine or in government, utterly disappears.

The creation of the peculiar doctrines of Romanism was not so entirely effected by forgery as was the existing Papal corporation and form of goverment; and, as this is the central power of the system, my main purpose calls for a more particular exposure of this.

It is well for the community that this is a mere question of historical fact. It is a question of unspeakable interest, not only to our country, but to the world. If the Papal corporation is a fraud, created by unprincipled forgery, then it is a conspiracy against the welfare of the human

race which deserves the highest possible detestation. God only, the Infinite, the Almighty, can adequately express the abhorrence that it deserves.

When we consider its arrogant claims, when we trace its history, when we contemplate the oceans of blood that it has shed simply for the alleged crime of denying and repudiating its claims, the mind of man is appalled, and fails at the magnitude of the guilt involved; nor does it find relief till it falls back on the idea of an almighty Judge. He can arouse the mind of humanity to undertake this mighty judgment, and he can uphold and strengthen them in its execution.

Indeed his word contains a call to the friends of God and man to engage in this work, and his providence coincides in summoning the nations to the judgment. Our country especially is called on to lead the way.

CHAPTER III.

FORMATION OF THE ROMISH CORPORATION.

THERE is to be, as I have said, an historical day of judgment. God has come on burning wheels; fiery flames precede him; the thrones are set, the books are opened, and the Romish corporation and their head are summoned before his bar to answer for their arrogant pretences and bloody deeds.

Let us, then, open the pages of the book of history before the bar of this almighty and impartial Judge, and listen to their testimony against the corporation of Rome.

The time covered by the claim of the Romish corporation includes nearly nineteen centuries. They exhibit to the world an unbroken line of popes, stretching across this vast tract of time, and terminating, as they allege, with Peter at Rome.

To unlearned Romanists, and to others who know what the pope now is, it appears as if the Papal leaders taught that a line of such popes extended back to that time. Such, we do not doubt, is the impression which they mean to convey.

If the history of this long period were familiarly known, such a claim would appear little less than ridiculous insanity, if its impiety did not eclipse every other consideration. But there is no popular knowledge of this period, and therefore no ability to treat such a claim as it deserves.

Of course it is not possible within my limits to give so extended a history in full; but I can with ease make some general statements which will dissipate the Papal delusion to which I have adverted and place the great facts of the case in a true light.

Bishop Kenrick, of Philadelphia, has given us a list of two hundred and fifty persons, called popes, who are said to have reigned during this time, ending with Gregory XVI. Daunou, a French Catholic, has also given us a list of two hundred and sixty-three, terminating with the same pope. Bishop Kenrick says that "the number varies according as certain individuals are considered intruders or lawful popes." (Primacy, p. 488.) It appears, then, that Romanists are not always agreed who are the true popes. The bishop says, "It is a matter for critical inquiry." This I think any one will concede who attempts to look into the matter. To settle all questions involved in the Papal schisms and the claims of anti-popes will require a very critical inquiry, and at the best lead to very doubtful results, as is plain from the divisions of Romanists on the subject.

But this long list of popes may be divided into six classes, according to the state of the civil governments of the world.

The first class includes those who were under the Roman empire for three centuries before the conversion of Constantine to Christianity. Of these thirty-two are given by Kenrick and Daunou, up to Sylvester, by whom, as we are told by certain notorious Roman forgers, Constantine was baptized, and to whom, the same forgers tell us, he gave his palace, Rome, and the Empire of the West.

The second class includes those who were under the Roman empire from the conversion of Constantine till its downfall in 476—a space of nearly two centuries. Of these

there are given thirteen by Daunou and Kenrick, including Leo I., soon after whom Rome fell.

Though Pope Leo I. died fifteen years before the fall of Rome, yet I select him because he was the leading spirit of that age, and the master builder who first made Peter the basis of the Roman claim of supremacy of jurisdiction and spiritual power.

In these two periods lived the early Christian writers commonly known as *the fathers* — as, for example, Augustine, Bishop of Hippo, Chrysostom, Bishop of Constantinople, Ambrose, Bishop of Milan. Of these the see of Rome furnished none except Leo just before the city fell.

The third class consists of those who were under the government of the barbarian conquerors of Rome, or of the Emperors of Constantinople when they reconquered Rome, until the revival of the Empire of the West by Charlemagne in the year 800 — a space of three centuries and a quarter. Of these fifty-two are given by Kenrick and fifty-one by Daunou, including Leo III., by whom Charlemagne was crowned.

In this period there were a few writers in the first century, of whom Pope Gregory, called *the Great*, is chief. The last two centuries from 600 were the beginning of the midnight of the dark ages.

The fourth class consists of those who lived between Charlemagne, A. D. 800, and the celebrated Gregory VII., A. D. 1073–85, called sometimes *Hildebrand*, and regarded as the Napoleon of the Romish corporation. Of these sixty-four are enumerated by Daunou and fifty-six by Kenrick.

During this period no great writers meet us. We are still in the midnight of the dark ages, notwithstanding a transient gleam of light around Charlemagne. These last two periods are the ages of forgery and fraud. Soon

after 1000, however, the period of the scholastic divines opened. There we see Anselm, Lanfranck, Abelard.

The fifth class includes the popes from Gregory VII. to the reformation under Leo X., A. D. 1514. This period extends through about four centuries, and contains sixty popes according to Kenrick, and sixty-six according to Daunou.

This is by way of eminence the Papal period. In it the existing corporation of Rome was first fully organized on foundations and of materials previously forged. In it the peculiar doctrines of Romanism which are the sinews of its power and the sources of profit were fully developed and established. This is the period of the crusades and of scholastic divinity: this, too, is the period of Papal art.

The sixth class extends from the reformation to the present day, — a period of about three centuries and a half, — and contains thirty-eight popes according to both Kenrick and Daunou. In this period began the great work of exposing the forgeries and frauds of Rome, which is yet to be completed.

It has been a period of intense intellectual activity; especially has it been remarkable as an age of historical and critical development. The study of history was once confined to the leading few; it has during this period descended more and more to the people. We, as a nation of self-governing freemen, above all others need to be well versed in history, and especially in the history of that corporation whose origin and formation it is my purpose now to illustrate in a survey of the divisions which have been made.

To impress this division more strongly upon the mind, and to aid the power of conception when I shall speak of the history of the Papal corporation, I here present a simple chart of the period and of its divisions.

CLASSIFICATION OF THE POPES FROM CHRIST TO THIS DAY.

A.D.	Augustus.	Fathers.	Christ.
100			
200			
300	Constantine.		Sylvester.
400			
500	Rome falls.		Leo I.
600		Forgers.	
700			
800	Charlemagne.		Leo III.
900			
1000			
1100	Henry IV.		Gregory VII.
1200		Usurpers.	Innocent III.
1300			Boniface VIII.
1400			
1500	Charles V.	Luther.	Leo X.
1600		Reformers.	
1700			
1800			Pius IX.

For the sake of symmetry and convenience, I place the name of Constantine upon the year 300, though he began to reign about a quarter of a century later; so also I place the fall of Rome on 500, though it was on 476; and Gregory VII. on 1100, though he reigned A. D. 1073–85; and Leo X. on 1500, though he reigned a little later. I wish simply to impress the great outlines of the division. I also place Sylvester with Constantine, Henry IV. of Germany with Gregory VII., and Luther and Charles V. with Leo X. for similar reasons. Into the fifth period I introduce, on 1200 and 1300, Innocent III. and Boniface VIII. for reasons soon to be stated.

THE DELUSION.

The delusion which the Romish corporation leaves upon the minds of the ignorant masses of the Romanists is now apparent. It is that the Romish corporation stretches back through this vast tract of time just as it is till it reaches the throne of Peter, the great prince of the apostles.

Words cannot express the magnitude and extent of the falsehood involved in this impression and how utterly unlike it is to the real course of events.

I will try briefly to flash out these ideas by a simple and significant illustration.

If, when standing in St. Peter's or the Vatican, some intelligent traveller should ask who erected these splendid structures, and be told the holy apostles Peter and Paul; they fixed on Rome as the centre of the empire of Christ, and, knowing the importance of a central church and a palace of suitable splendor, they laid out the plans of the buildings, collected the masons, gathered

contributions from the whole Christian world, and thus erected the church and the palace; Peter fixed his seat here, sat on his throne in this church; and the throne on which the pope now sits in state is the very one on which the apostle Peter used to sit, and in this palace he once lived in royal splendor, — he would not hesitate to call the whole story an audacious lie. Do I not know, he would say, that the thing is, in the nature of the case, absurd and impossible? Was not Rome the very centre of the resistless power of the Roman empire? Was not the palace of the Cæsars there? Was it not the centre of Roman polytheism? Was it not the abode of the Pontifex Maximus? Were not all of these vast powers arrayed in deadly conflict with the religion of Christ? Was not that the age of persecution and martyrdom? Were not the first Christians, as a general fact, poor and unlearned? Was it not true, as Paul says, not many wise, not many mighty, not many noble were called? And was not Paul carried a prisoner to Rome? and did he not at last die there as a martyr? And did not Peter, too, die a martyr's death on the cross? And are these the times and these the men to erect such a church and such a palace, before the eyes of the emperor, in the very centre of persecuting Rome? Then, opening some authentic book of history, he would find the time when in fact these structures were commenced, the persons by whom and the means by which they were continued and completed, and, by a statement of the truth, cover his false informers with shame and infamy.

And yet frauds infinitely greater have been practised or indorsed by that corporation of bishops centralized by the pope, and they are not yet covered with shame and infamy; nay, they still claim, in the name of God,

supreme spiritual authority over the human race; and to them we are now referred as our only sure guides in the discovery of truth, and as the only medium through which we can reach heaven.

Nor is this all. They have shed the blood of millions for denying these claims; and this Mr. Brownson now defends as only an exercise of legitimate authority. Nor is this all. He claims a supremacy for the institutions of this corporation over our national institutions on the ground that what is of man must give way before what is of God.

Let us, then, consider in the light of history the actual process in the formation of the Romish corporation. The fabric of this corporation, as it now stands, may be compared to St. Peter's Church at Rome. As that in its magnitude exceeds all other churches, so is this the greatest fabric of ecclesiastical architecture ever known on earth. The pope, the cardinals, the patriarchs, the metropolitans, the bishops, the priests, the deacons are all organized in a vast system, extending itself over the globe and aiming at universal conquest. In it are the various orders of monks, nuns, Jesuits, bound to it by oaths and sworn to extend its sway.

When was the fabric erected? By whom? How? How did the pope gain his powers and become the centre of such a system? To these questions but two answers can be given. The first, that of Rome — God thus ordained from the beginning. The other I have given — it is a stupendous fraud of the devil. Look, then, at the first centuries — days of persecution, weakness, martyrdom. Is it not on the face of things as absurd to think it then put up by the apostles as to think that Paul and Peter built St. Peter's Church and the Vatican?

FIRST CLASS OF POPES.

Where, then, was the temporal power of the pope when the palace of the Cæsars was at Rome, when Paul died there as a martyr, when persecution after persecution filled the empire with the blood of the slain?

Where, then, was the body of cardinal princes clothed in scarlet? Where the oath to obey the pope? Where his supreme judicial, legislative, and executive authority? Where were the general councils? Where the canon law? What single part of the present great fabric can be found there? Not one. Mr. Newman is forced to confess that the existing system was not then erected; not a particle of it could be seen. And history, with irresistible power, repudiates every claim of Rome. All churches were then equal and independent; neither they nor their pastors claimed authority over each other. There was then no corporation of any kind in existence. It was nearly two centuries before they even began to act together in synods.

All this is notorious, and is conceded by all church historians of any candor. But it is of still greater moment that it can be proved to have been the view held at Rome, where the Romanists assure us that Peter, the prince of the apostles, the great head of the church, had established his see and transferred his power to his successors, who, if these assertions are true, must have had some knowledge of the fact.

CLEMENT'S LETTER.

After Peter, if we may trust tradition, came Linus, and then Cletus, or Anacletus. Of these two little or nothing is known or said. Then comes a real person and a writer well known — Clement, son of Faustinus, a Roman. He was really the pastor of the church of Rome. According to Origen, Eusebius, and all the ancients, says Bower, he is the person whom Paul, in his Epistle to the Philippians, names among those who had labored with him in the gospel and whose names were in the book of life. From him there has come down to us one true and genuine epistle.

It is also a long epistle. Moreover it is an epistle on a subject directly adapted to bring out the Papal prerogatives of Clement, if he had any. The epistle informs us that the church of Corinth had deposed some of their presbyters and were in a state of painful division. Clement and the church at Rome deemed this deposition groundless in view of the statements of the church at Corinth which had been laid before them for advice. Have we not here a test question? If Clement, the fellow-laborer of Paul, the contemporary of Peter, had known even the A B C of the present Papal system, would he not at once have commanded the church at Corinth, in the name of Almighty God and of the blessed apostles Peter and Paul, and on peril of their wrath, to restore these deposed presbyters?

Did he do it? Nay; he did no such thing. On the other hand, he conceded that the Corinthian church had not exceeded their legal power and that he had no power over them; but he tried to convince them that they had exercised their power unjustly and to persuade them to

restore the deposed bishops. He tells them that the deposed bishops had been properly chosen by the whole church, and had long served the flock of Christ humbly, quietly, liberally, without censure, and with a good reputation among all. "These," says he, "we think cannot be justly deposed from their office; for it will be no small sin to depose from their office as bishops those who have performed their duties holily and without reproach."

Nor is this the whole strength of the case. Clement does not even speak in his own name at all. He sinks himself out of sight. He speaks simply as the mouth of the church of Rome.

Let us compare the opening of the bull of Pius V. in which he announced the excommunication and damnation of Elizabeth, Queen of England, with the opening of the letter of Clement:—

"Pius, bishop, servant of the servants of God: for a perpetual memorial of the matter. He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy Catholic church, out of which there is no salvation, to one alone on earth—namely, to Peter, the prince of the apostles, and to Peter's successor, the Bishop of Rome, to be governed in fulness of power," &c.

Clement begins his letter thus:—

"The church of God dwelling at Rome to the church of God dwelling at Corinth, called and sanctified by the divine will through our Lord Jesus Christ: grace and peace be multiplied to you by Almighty God, through Jesus Christ."

The writer then proceeds to praise the Corinthians for their former good conduct and to exhort them to heal their divisions and to restore their deposed bishops. His motives are derived from the examples of other ages and from the words of Scripture. The government of the

Corinthian church was plainly in the hands of the people, and all that the Roman church did was to advise and exhort.

So plain is this case that Waddington, an Episcopal historian, says of the church in Corinth, "The Episcopal form of government was clearly not yet here established." It is no less plain that, if there was a bishop at Rome, he was not a modern pope. He says nothing of Peter's see, nothing of himself, nothing of the wrath of Almighty God and the blessed apostles Paul and Peter on all in the church of Corinth who will not obey his bull. Neither he nor the church claim any other power or authority than that of Christian advice, expostulation, and exhortation. And yet the case was one of great moment and of great urgency, as is evident from the very nature of the facts stated and from the earnest entreatics of the letter.

I know not how a more pointed repudiation of all the present claims of the Papacy could have been made.

How little this letter is adapted to meet the ideas of the Romish corporation will soon become plain when we shall come to consider certain letters afterwards forged by them in the name of Clement in order to accomplish their ambitious ends. They, in their forgeries, make Clement speak to some purpose. The whole story as to Peter is at his tongue's end.

The strength of this case cannot be over-estimated. Bower well remarks, "Had he known himself to be the unerring judge of controversies, there had been no room for persuasions: he ought to have exercised his power and put an end to all disputes in the peremptory style of his successors." So much for Pope Clement.

PIUS I.

Let us pass over Popes Evaristus, Alexander I., Sixtus I., Telesphorus, and Hyginus, of whom very little is known, and come to Pius I., A. D. 142–157. Under him occurred another event which completely annihilates all the pretensions of the Papal corporation. Marcion, of Sinope, had been excommunicated from the church of his father, a bishop of the Catholic communion, for certain grave offences. He fled to Rome and prayed to be admitted to their communion. The church of Rome told him, as Epiphanius testifies, "We cannot admit you without leave from your holy father; NOR CAN WE, AS WE ARE ALL UNITED IN THE SAME FAITH AND THE SAME SENTIMENTS, UNDO WHAT OUR HOLY COLLEAGUE, YOUR HOLY FATHER, HAS DONE."

Can any thing be more decisive than this fact? Is not this an absolute and direct disavowal of the supremacy claimed by the Papists for the church of Rome? Is it not an avowal of the doctrine that all churches are equal and independent, and that no one has a right to overrule or reverse the decision of another? This was in the middle of the second century, and proves that up to that time the primitive equality of the churches was fully acknowledged and avowed even at Rome. The incursions of clerical ambition had not then begun.

On this narrative Bower keenly remarks, "Had Bellarmine lived in those days he had taught them another doctrine, — a doctrine which, however necessary, the apostles had forgot to deliver to their disciples, — viz., that the see of Rome was raised above all other sees; that the appeals of the whole Catholic church were to be brought to it; that no appeals were to be made from it; that it was to

judge of the whole church, but be judged by none. Marcion did not apply to Pius, or at least to him alone, but to the elders, who disclaimed all power of reversing the sentence of a particular bishop. And is not this an evident and incontestable proof that the power of receiving appeals was not known or thought of in those days?"

The next pope, Anicetus, and Polycarp, Bishop of Smyrna, differed as to the time of the celebration of Easter, and could not convince each other; but the pope did not command, nor Polycarp obey, but each followed his own opinions. Passing by Soter and Eleutherius, we come to Victor, A. D. 192–201.

ROMAN ARROGANCE DEVELOPED.

Here we meet the first manifestation of episcopal arrogance in the Bishop of Rome; and now a course of events opens upon us of this kind. Claims are made by the Romish bishops and repudiated by the churches at large, but persevered in by their successors and referred back to as precedents. Hallam remarks as to such claims, "In the history of all usurping governments time changes anomaly into system and injury into right; examples beget custom, and custom ripens into law; and the doubtful precedent of one generation becomes the fundamental maxim of another."

In the case of Victor, we see the first effort of the Bishop of Rome to exert a power of making law for the churches. Not following the example of Anicetus in the case of Polycarp, he undertook to impose the Roman view of Easter on Polycrates and the Bishops of Asia Minor, and excommunicated them for refusing to conform. But the other churches of the Christian world repudiated this

arrogant proceeding and rendered it null and void. Thus it is not until the end of the second century that the Bishop of Rome put forth claims to jurisdiction over other churches, and then they were universally repudiated. Passing by Zephyrinus, Callistus, Urbanus, Pontianus, Anterus, Fabianus, Cornelius, and Lucius, we come to Stephen, who made an effort like that of Victor to excommunicate Cyprian and a council of African bishops for refusing to adopt his views of the baptism of heretics. This also was repudiated and rendered powerless by the other churches of the age.

Passing over Sixtus II., Dionysius, Felix, Eutychianus, Caius, Marcellinus, Marcellus, Eusebius, and Melchiades, we come to Sylvester, by whom Constantine was said by the Roman forgers to have been baptized.

Thus it appears that in the first century, and up to the middle of the second, the Papal system not only did not exist at Rome, but was distinctly repudiated and denounced. Nor up to the time of Constantine can any evidence be found of any admitted authority of the church or Pope of Rome over the other churches. All that we discover is an effort of a few popes to assert such authority, which was at once and indignantly repudiated.

It appears that though the bishops of the churches advised with and consulted each other and met in synods during the third century, yet they were all regarded as equal and independent.

This view of the case is very strongly confirmed by a forgery which was made towards the close of the third century, designed to give authority and system to the government, rites, and usages of the churches at that time. It is called the Apostolic Constitutions and Canons; and it aimed, by the high authority of the apostles, to establish and augment the power of each bishop in his own church

and to regulate all church usages by definite rules. It was made in the names of all the apostles, and is the first great systematic and regular forgery of this kind. It is divided into eight books, and professes fully to describe the powers of bishops, and of all the clergy, and the whole order of the church. But it is a most significant fact that in it there is found no place for the supremacy of the pope or of the church of Rome.

It introduces all the apostles by name in the eighth book, and, without hinting at the supremacy of Peter, represents them as individually ordaining constitutions. Moreover it is careful to represent them as independent and equal. There is over them no primate or prince. It is a book of two hundred and fifty-seven octavo pages; and yet it may be searched through from beginning to end without finding any thing that in the least degree countenances the existing claims of the Papal corporation. On the other hand, we find in it the same views of the independent authority and equality of all bishops, and of the mode in which they ought to concur in church unity, which are found in the works of Cyprian.

I have thus finished the first and earliest class of the so called popes. Two things are now undeniable: the first, that the testimony of this class is the most important; the second, that the testimony of the earliest popes is decisive against all the claims of Rome.

It now remains that I show how these claims were introduced and that the whole system is based on forgery and fraud.

In order, however, to understand the course of events, it is necessary to glance at the state of the Roman empire during the period in which the second and third classes of popes lived.

Any history will inform us that Constantine founded

another seat of empire at Byzantium, greatly enlarging and adorning the original city, and calling it the city of Constantine, or Constantinople.

Afterwards the empire was divided into the Western Empire, of which Rome was the capital; and the Eastern Empire, of which Constantinople was the capital.

In the year 476 the Western Empire fell, being conquered by Odoacer, King of the Heruli. After this, till the year 800, Rome was sometimes under the sway of the barbarians, and at other times it was reconquered from them and ruled by the Emperor of Constantinople.

Now, with regard to the Bishops of Rome during both of these periods, two great facts are prominent: 1. They were not temporal rulers of Rome or of any other territory, either as independent or as dependent sovereigns; they were subject to whatever civil power ruled Rome, whether barbarian or Greek. 2. Their chief contest was with the Bishop of Constantinople for a certain kind of spiritual supremacy.

In order to see how this came to pass, let us look at the condition of the second class of the popes — i. e., the Bishops of Rome.

After the conversion of Constantine a new state of things was introduced among the bishops at large. Christianity having become the religion of the empire, the churches were favored and endowed and the bishops honored and exalted in power. In addition to this, they were regularly organized into hierarchal combinations according to the divisions of the empire. As in every province there was a chief city or metropolis, and as the bishop of this city had already been appointed metropolitan bishop to preside over the others even in the third century, so this system was confirmed by Constantine.

Again: certain provinces were united around the largest

cities of the empire into patriarchates, and the bishops of these cities were appointed patriarchs, and the metropolitans and other bishops were subordinated to them. Thus, around Rome, Constantinople, Alexandria, Antioch, and Jerusalem, after some changes, were patriarchates finally formed, and their bishops became rival patriarchs.

Of these bishops, the dignity was according to that of the city in which their see was located. Of course the patriarch of old Rome stood highest; the patriarch of Constantinople next; and after them the patriarchs of Alexandria, Antioch, and Jerusalem.

During this period also the practice of calling general councils to represent the whole Christian world was introduced.

Concerning this period three things deserve special notice: 1. That during it the civil authority of the emperors over the bishops was supreme; and it was the emperors, and not any of the bishops, who called the general councils. 2. In these general councils canons were made directly at war with the present pretensions of the Bishop of Rome. 3. At the close of this period the Bishop of Rome was in imminent danger of losing the basis of his superior honor and influence by the downfall of Rome, and was obliged to invent a new basis on which to rest his claims, and also higher claims of jurisdiction. The importance of these statements will become more clear in view of the following narrative of facts.

The first general council was that of Nice, A. D. 325. This was called, not by the Bishop of Rome, but by the Emperor Constantine. Nor did the pope or his legate preside in it. Thus are all his present claims to call councils and preside in them negatived.

Again: the fifth canon of this council commanded all ecclesiastical causes to be finally decided in each province

by a provincial synod — thus cutting up by the roots the present claims of the Pope of Rome to supreme jurisdiction and to receive appeals in all cases and from all quarters. Against this even Binius makes no reply. It is true that after this, under Pope Julius, a small *provincial* council convened in Sardica, the metropolis of Dacia, in Illyricum, introduced and authorized the practice of appealing to the Pope of Rome. But a provincial council cannot lawfully repeal the canons of a general council, the Romish corporation being judge. Moreover, under Damasus, a council convened by the Emperor Theodosius at Constantinople expressed their disapprobation of the doings of the council of Sardica by renewing and confirming the decision of the council of Nice.

The Bishops of Rome, in fact, confessed the insufficiency of the decree of the council of Sardica by trying to palm it off as a decree of a general council. It was Pope Celestine (A. D. 422–32) who undertook this work of fraud. He attempted to impose upon a council of African bishops the canons of Sardica as being canons of Nice, in order to obtain the authority of that general council for his claim to the right of receiving appeals. How early did Rome begin her great work of fraud! The African bishops, however, at last detected the imposition, and severally rebuked the successor of Celestine for the unprincipled conduct of his predecessor.

Nor is this all. In the second general council of Constantinople it was decided that the Bishop of Constantinople had equal rank with the Bishop of Rome.

In the fourth general council, at Chalcedon, it was expressly declared that the peculiar dignity and authority of the patriarchs of Rome and Constantinople were derived from the political importance of the capital cities of the empire.

Here, then, we see the first three general councils all fundamentally at war with the present pretensions of Rome. What can be more decisive? Notice in particular that the doctrine of the council of Chalcedon IS DIRECTLY AT WAR WITH THE ROMISH CLAIM OF SUPREMACY ON THE GROUND OF THE SUPREMACY OF PETER.

It became plain also that, if Rome should fall and Constantinople stand, the Bishop of Rome must also fall and the Bishop of Constantinople remain supreme.

It was plain also that the downfall of Rome was at hand. Hence it became imperatively necessary to invent and establish a new basis for the claims of the Roman bishop which would survive that downfall. It was the province of Leo I., the Great, to perform this work by substituting the authority of Peter for the dignity of Rome. Of this change I shall elsewhere speak more at large. It is the first great point in the history of the Papacy.

So much for the second class of popes. Let us pass to the third. During the three centuries that followed the downfall of Rome, the ideas of Leo as to Peter's supremacy and the claims of the pope founded thereon were germinating and preparing the way for a universal spiritual empire among the ignorant and credulous barbarians. Meantime three of the Eastern patriarchs were humbled by the onset of the hosts of Mahomet — those of Alexandria, Antioch, and Jerusalem. These cities fell before the invaders. Constantinople only remained. Meantime new national churches in Western Europe were rising in the young and vigorous kingdoms founded by the German conquerors of Rome. Here then, as soon was evident, was to be the field of the spiritual monarchy; for Constantinople was declining, and destined at last to fall. During the greater part of this period Rome was subject

to the Emperor of Constantinople, but was so far distant, and was so exposed to the inroads of the barbarians, that it threw great responsibilities on the bishop, and suggested to him the idea of a temporal as well as a spiritual monarchy.

We now come to the fourth class of popes. After the vicissitudes of the last period and the weakening of the East by the Mahometan powers a new centre of power arises in the West. The old Roman empire of the West, that for centuries had been dead, is revived once more ; and Charlemagne is at its head, crowned by Pope Leo III. Charles Augustus, Emperor of the holy Roman empire.

We have now come to the point where the principle of forgery is to disclose itself in all its magnitude in these ages of the deepest ignorance until the two great conceptions of a spiritual and temporal monarchy were realized. Leo I. had developed, as the foundation of the spiritual monarchy, the rock Peter ; and now the basis of the temporal monarchy was laid by a forged donation of Constantine. Moreover the plan of the spiritual monarchy was drawn, and its materials provided, and an effort made to erect it. By the fifth class of popes the fabric was erected and finished, and stood in great power till the time of the reformation. Under the sixth and last class of popes it has been assailed by the Protestants for three hundred years. In this assault we are now summoned anew to engage. Nor will it cease till the whole fabric is utterly burned with the avenging fires of God Almighty.

Let us now approach and take a more particular view of the structure of the fabric.

At the time of Nicholas I., A. D. 858–867, we discover the model of this new building prepared and the materials for it wrought out. Moreover the first efforts to erect it were made by him.

It is true that this exercise of power and claim of prerogatives was followed by a period of great Papal weakness and corruption — one of the most disgraceful in the history of the Papacy. The power of the vigorous German emperors was needed and was interposed to correct most scandalous abuses and immoralities and to regulate the head of the church; and for a time the imperial power was greatly in the ascendant. Still, however, the principles and claims advanced by Nicholas, after the uniform policy of the popes, were never withdrawn. They were precedents, to be used as soon as circumstances favored. They were seed sown, to come up and bear fruit at the destined time. Accordingly under Gregory VII. they came up in full vigor. Accordingly, if we pass on and survey the time from Gregory VII. to Innocent III., we find the building up and completed even as it was at the reformation and as it stands at this day.

And now is it asked, Who planned this building? I answer, The Romish hierarchy, just as truly as they planned St. Peter's Church in the interval from Julius I. to Leo X. What is its great idea? A corporation of bishops centralized around the pope, and bound to him by feudal oaths in accordance with the ideas of feudal times. The pope is the great feudal monarch of the church, and also an independent temporal ruler. He also claims to be the feudal lord of kings and emperors. Who erected this building? I answer, The pope, the bishops, and their workmen. On what is it founded? and what are its materials? On forgeries entirely; and these are its materials in all its parts. Of these forgeries, what are the chief? The forged decretals of Isidore and the donation of Constantine. Such is an outline of the course of events which resulted in the present Romish corporation.

If we examine carefully the whole of this extended scheme, we shall find that its execution presupposed and demanded the four following great steps: —

1. By a false idea of holiness, and a false sacramental system, to put the people into the hands of the clergy for salvation.

2. To establish the principles early developed, of monarchical power in the bishops of the churches in numerous small spheres, by an early and primitive set of forgeries in the name of all the apostles, and thus to hew out the component parts of the last great fabric by themselves, but not to raise the building or put together its parts.

3. After these parts had been once centralized around different and coördinate centres in the Roman empire, to devise the plan for a new organization of them around a common centre in the feudal ages that should follow the downfall of Rome. To effect this, it was necessary to provide a model for the new building, and also the scaffolding, coupling irons, girders, braces, pins, and bolts that were necessary to put the parts together and fix them in their places.

The last step obviously was, —

4. To raise the building, put it together, cover and paint it, and finish it inside and out.

The first step of this process was accomplished in the early ages of the church. Even in the days of Paul the principles were at work.

The second part was completed by the forgery of the Apostolical Constitutions, designed to establish by divine authority the augmented power, dignity, and honor of the bishops, but not to centralize them around the Pope of Rome. Thus the elementary parts of the great fabric were prepared; but they were not so combined as to make a universal despotism.

The third part of the process was accomplished by first organizing these parts into coördinate hierarchies under the Roman government, and by then preparing the means for the consolidation of them into one by the forged decretals in the feudal times after old Rome fell, and to give this a basis on a temporal monarchy by the forged donation of Constantine and other similar forgeries.

The fourth part of the process was effected by such men as Nicholas I., Gregory VII., Innocent III., who labored assiduously from century to century till the fabric was completed.

From this brief survey, it is evident that the period from Gregory VII. to the reformation, a period of four centuries, is eminently THE PAPAL PERIOD. Parts of the system were developed in early ages; but such a combination of them as distinguished this period, and the various inventions designed and essential to carry out and perfect the system, were not even dreamed of in the early ages. It is no less evident that fraud and forgery are the basis of the whole system, and that, to go to the bottom of the whole matter, we ought to take a radical view of the origin and nature of the pious frauds of the early ages and the forged literature of the middle ages. This I propose in its place to do; but at present I can only give a brief account of the greatest of all forgeries ever known on earth, and on which, more than on all else, the present Romish corporation is based.

It appears that the principles needed were such as were suited to centralize the bishops around the pope, to give him supreme legislative and judicial power, and to make him an independent temporal monarch.

But whence can they be derived? From the Bible? It is not pretended. From the authentic works of the fathers? No; they are not there. From previous forgeries? No;

these have had their day; they are not sufficient. From decisions of general councils? No; these are all against the plan. How then? They must be forged — newly, wholly forged.

But in whose name? The decretals are to be forged in the name of Clement, spoken of by Paul, and of those claimed as his successors in the early centuries in the chair of Peter, as the Pope of Rome. They are to be decrees issued by them to the churches, and they are to contain just what the popes or Satan needed at that time to carry out their plans of a centralized monarchy. The points at which they aim are, —

1. To make plain the establishment of Peter's see at Rome, and the transmission of his power to the popes, and what that power was.

2. To establish, and defend, and increase the power of the bishops against the laity, and to shield them from all attacks.

3. Above all, to make the pope the great centre of the whole system — investing him with a plenitude of power, legislative and judicial.

4. To give him independence of all temporal powers by the use of an earlier forgery in the name of Constantine.

Accordingly the forgeries were made; and in the names of those men and a forged council under Sylvester all these things were done, and the decretals were put forth as the decisions of God through the early popes, to be received and obeyed on penalty of eternal damnation.

And now, perhaps, you will call for my proof of all this. It is found in the first volume of an edition of the councils. Here are the forged decretals themselves; here is the donation of Constantine; here is the forged council of which I spoke; and they contain all that I have alleged.

But whose edition is it? Is it authentic? or is it a

Protestant edition? It is the first volume of Councils, by Severinus Binius, published at Cologne 1618, authenticated by a special bull of Pope Paul V., sanctioned and patronized by the Emperor of Germany, doubly approved and licensed by the Romish censors of the press.

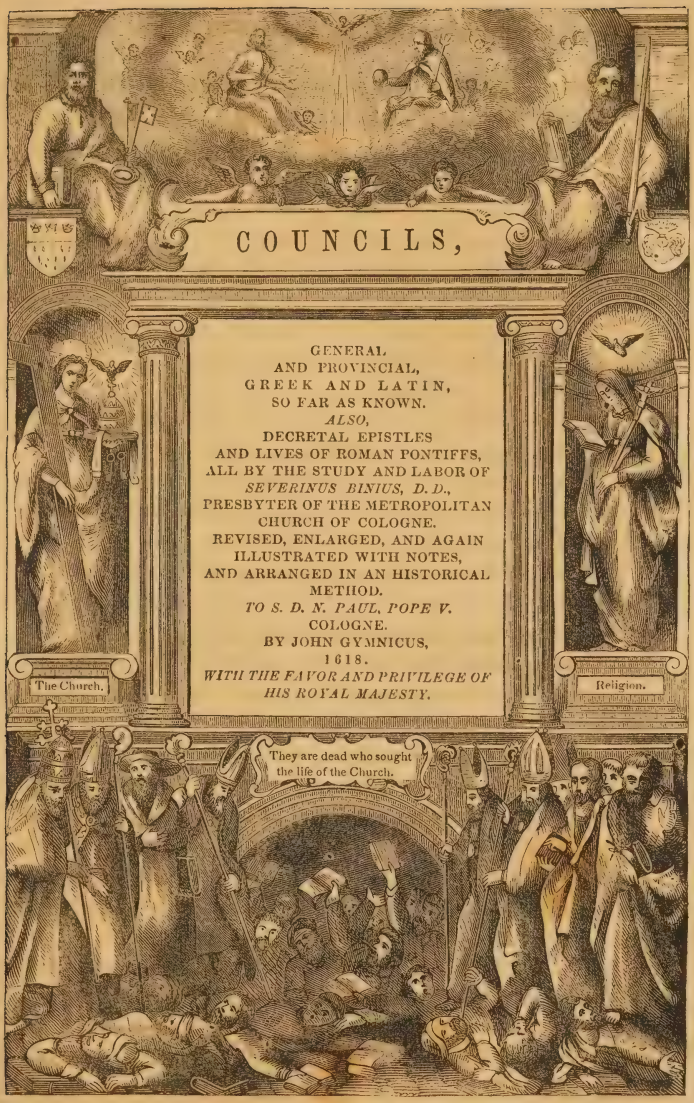
Its titlepage exhibits its character. On the top the three Persons of the Trinity are represented; on one side of them is Peter, with his keys and coat of arms; on the other, a representation of the temporal power wielded by the pope through the sword. On the right side the church, holding a cross, the pope's triple crown, and keys; on the left side religion, with a crucifix; and over each the Holy Ghost as a dove. At the bottom, the pope, at the head of the corporation of bishops, treading on a prostrate band of so called heretics; and over them, in Latin, the inscription: "They are dead that sought the church's life."

No one need doubt that this is a genuine Roman Catholic book. Besides, Binius, in his address to the magistrates of Cologne, speaks of its contents as the basis of the Roman canon law, and calls on the pope to defend it against the assaults of innovators and heretics; and the pope responds to his appeal, sanctions it by a bull, and says the book has given him great consolation, and that he believes that the audacity and the petulance of the adversaries of truth will be powerfully crushed by it, and their impostures and lies against the sound and orthodox doctrine of the holy fathers will be admirably detected.

Let us now read and see. The heretics say that there is no proof that Peter ever was at Rome or had his see there, or a chair or throne there, or that he transmitted his authority, and no proof that he had any to transmit.

Now, see how very easy it is for this book to crush the audacity and petulance of such adversaries of the truth.

Here we find a long letter from Clement, Pope of Rome.


COUNCILS,
GENERAL
AND PROVINCIAL,
GREEK AND LATIN,
SO FAR AS KNOWN.
ALSO,
DECRETAL EPISTLES
AND LIVES OF ROMAN PONTIFFS,
ALL BY THE STUDY AND LABOR OF
SEVERINUS BINIUS, D. D.,
PRESBYTER OF THE METROPOLITAN
CHURCH OF COLOGNE.
REVISED, ENLARGED, AND AGAIN
ILLUSTRATED WITH NOTES,
AND ARRANGED IN AN HISTORICAL
METHOD.
TO S. D. N. PAUL, POPE V.
COLOGNE.
BY JOHN GYMNICUS,
1618.
WITH THE FAVOR AND PRIVILEGE OF
HIS ROYAL MAJESTY.
The Church.
Religion.
They are dead who sought
the life of the Church.

to James the apostle at Jerusalem, establishing beyond dispute the genuine Romish doctrine on all these points. This great gap in history is thus completely filled.

Clement opens the letter by pronouncing a eulogy on Peter, as an introduction to a statement of the mournful fact of his death. He then proceeds to say, "When he saw that his death was near, having assembled the brethren, he suddenly arose, and, taking me by the hand, spoke these words in the hearing of the whole church: 'Hear me, my brethren and fellow-servants. Inasmuch as the day of my death is at hand, even as I have been told by my Lord and Master, Jesus Christ, who sent me, I ordain this Clement as your bishop, and to him alone I assign the chair of my preaching and doctrine. He has been with me in all things from the beginning as an attendant, and thus has thoroughly known the truths which I preach. In all my trials he has been my constant and faithful companion. I have found him to be eminently distinguished for his love to God and to man, chaste, devoted to study, sober, kind, just, patient, and able to bear injuries even from those who profess to be students of the word of God. Therefore I give him the power of binding and loosing which was given to me by my Lord; so that whatsoever he shall decree on earth shall be decreed in heaven. He shall bind what ought to be bound and loose what ought to be loosed, as one who perfectly understands the laws of the church. Hear ye him, therefore, knowing that whosoever shall grieve a teacher of the truth sins against Christ, and offends God, the Father of all, and shall therefore perish. But he who rules others ought to act the part of a physician, and not to be actuated by the fury of a wild beast.'" He then proceeds to state his own modest reluctance to assume so great a burden, and the urgency and decision of Peter in refusing to allow

him to decline the office. After this he records at length the charge of Peter to him, to the other officers of the church, and to the brethren, extending through six large folio pages. At the close he demands belief and obedience of all, on penalty of the wrath of God and endless suffering in penal fire.

Thus we have an account of this important transaction in detail, to the confusion of all heretics and to the honor and comfort of all genuine Romanists. In the same way these decretals set forth the power of the bishops. Of course they fully unfold the magnitude of the pope's power, and set forth the doctrine that he is the summit of judgment in ecclesiastical cases, and that all who think themselves injured may and ought to appeal to him.

Thus Anacletus, the third pope, after setting forth the regular order of appeals to metropolitans and patriarchs, expressly says, "If difficult questions arise, let them, *on appeal*, be referred to the apostolic seat; for the apostles decided this by the command of the Savior, that the great and more difficult questions shall always be referred to the apostolic chair, upon which Christ built the whole church when he said to the blessed Peter, the prince of the apostles, 'Thou art a rock,'" &c.

Sixtus, the seventh pope, says, "If any one has been overthrown in judgment by any calamity, let him not hesitate to appeal to this sacred and apostolic seat; but let him take refuge in it as the head of the church, lest he should be condemned without cause or his church suffer wrong."

Here, now, we have the highest authority; for Anacletus, as appears from the Papal lists, was pope before Clement, even in the very times of the apostles, and Sixtus is only the third after Clement. What more, then, could the most incredulous wish? Moreover, as the pope need-

ed to be independent of all civil law and jurisdiction, here is the donation of Constantine, the original basis of his claims to temporal power.

In this, Constantine, after referring to his baptism by Sylvester, gives to him and his see all glory, all dignity, all imperial power; also the palace of the Lateran, all imperial vestments, and the imperial dignity. He then adds, "That the Papal supremacy may not be degraded, but may excel in honor and power all earthly authority, we give and grant, not only our palace as before said, but the city Rome, and all the provinces, places, and cities of Italy and of the Western regions, to the aforesaid blessed Pope Sylvester, universal bishop, and to his successors in the Papal authority and power. * * * For this reason we have thought it fit to transfer our authority and power into the Oriental regions, and in the best location in the Byzantine province to build a city in our name and there to establish our empire; since where the head of the priests and of the Christian religion, ordained by the King of heaven, bears sway, there it is not right that an earthly emperor should have any power."

But, lest the pope should seem to rest his jurisdiction on the decision of the imperial power, the authority of a council is needed; and therefore, to make assurance doubly sure, here is the Roman council, under Sylvester, giving religious and political supremacy of judgment to the pope.

Of this the twentieth canon is as follows: "Let no one judge the chief bishop; since all prelates desire that justice should be dispensed by the chief bishop. Let not this judge be judged, neither by the emperor, nor by the whole clergy, nor by kings, nor by the people."

Is not this enough to crush the petulance and audacity of the enemies of the truth?

And then, think of the terrific sanction annexed to a disregard of the decretals — the wrath of Almighty God and eternal fire on all who will not believe and obey!

And now it may be asked, Were these things ever put forth to be believed? I answer, Yes, and to be acted on; and for eight long centuries they were believed and acted on. They furnished the very principles that the pope and his agents needed to put up the present structure of this corporation. They used them and put it up, and they became the very basis of the present Romish canon law.

There was, as I have said, an earlier set of apostolic canons and constitutions forged and fitted to use for a time. But these, though useful in their day, did not contain the powers needed for the present exigency; but, as they still had authority in some things, they and the Isidorian canons were wrought together by Gratian and an effort made to reconcile the contradictions. (Concordantia Discordantium Canonum, l. iii. 1151.) At last all of the old canon law that was inconsistent with the new was dropped, and the Isidorian principles in Gratian prevailed, and are now the very lifeblood of the Romish canon law, only it has been pushed to still greater extremes. And now, when I repeat that these are all forgeries, unmingled forgeries, without even a particle of truth to build on, I leave you to judge by what name such a deed should be called. Not a superficial forgery, but a forgery of a real terrific government, to the exclusion of the Bible — a fundamental forgery of the very system which they now attempt to impose on us, as ordained of God and essential to salvation. But it may be asked, Is there clear proof that all these things are forgeries? I answer, There is proof so clear that even the ablest writers of the Romish church do not pretend to deny it.

To be sure, this infallible corporation has never made an

honorable confession; nor have they yielded to the truth from the love of it, but because they were forced to do it by evidence so strong that they knew that it would be ruinous to their cause to make issue on this point. First Lyra and Calvin, and then the Magdeburg centuriators, assailed them; and if any one desires to see a perfect logical, critical, and historical annihilation of their claims, let him read the analysis of them in the second and third centuries of the Magdeburg centuriators and in Calvin. Their works are in the Boston Athenæum and in the Harvard Library. Yet still Turrianus, a Jesuit, wrote five books in their defence; and this book of Binius joins with Turrianus to defend them. The work of David Blondell, at Geneva, in 1628, ten years after this, settled the question. Baronius the cardinal, who wrote expressly to answer the Magdeburg centuriators, abandons the defence of them. Bellarmine the Jesuit, a cardinal, and the great champion of the Romish cause, abandons the defence of them. Fleury, the great French historian, confessor to Louis XV., not only abandons the defence of them, but powerfully exposes their falsehood and pernicious consequences. I need not say that all Protestant historians do the same, and those who are neither Catholic nor Protestant do the same. Indeed these stupendous forgeries are as much an established and conceded fact in history as the English, American, and French revolutions.

What, then, is the nature of the evidence that, against interests so prodigious and motives so violent, compelled the Romanists (not the popes, their decisions still stand) to abandon the defence of these foundations of their system? They were, in general, the utter absurdity on internal evidence of supposing them to have been written in the age in which they professed to have been written, and the absurdities and contradictions with which they are filled.

The professed authors lived in ages of persecution and weakness and before the hierarchy was developed. They omit all that is proper to that age. Their writings are not adapted to console or strengthen those suffering, persecuted Christians to whom they write. Nay, they are intent on nothing but the great work of regulating a hierarchy that did not exist, increasing the power of the pope and his patriarchs and bishops and organizing them into a compact system of despotism. They profess to be the letters of successive popes during the first two centuries. They are all in the style of one man. They profess to have been written long before the peculiar Latin words and style of the middle ages were formed or known; yet they are full of such words, and all in the style of those ages. It is as if, in a professed letter of Lord Bacon, we should find him talking of daguerreotypes, and steamboats, and railroads in the style and idiom of this day. They profess to have been written long before certain writers lived and certain laws were made; and yet they freely quote those writers and those laws. This is as if a professed letter of Franklin should quote the laws of this state passed this year or the last proclamation of Governor Briggs. They profess to have been written when in fact certain doctrines and rites were unknown; and yet they are full of those doctrines and rites. They profess to have been written before the occurrence of certain controversies respecting some of the very points decided by them; and yet, though their authority would have been decisive, no one in those controversies ever appealed to them. Again: they profess to be written by men who must at least have known enough to date their own letters correctly; yet they are full of false dates; so that, according to the dates, some were written before the authors were popes, and others after they were dead.

But the most notorious blunder of all is in trying to link the pontifical chain to Peter at Rome. Great pains is taken to do this thoroughly; and yet, in his efforts to make assurance doubly sure, the forger makes Clement tell us that Peter, before his death, enjoined it on him to write to James, brother of our Lord, at Jerusalem, and inform him of all the facts. And yet it is a notorious fact that James died seven years before Peter; and yet Peter, it seems, did not know of this fact, but supposed him still living at Jerusalem. He must have been a poor pope indeed. Our popes commonly find it out before seven years when a bishop dies. But Peter, it seems, did not yet know, when he ordained Clement Pope of Rome, that James, one of his brother apostles, was dead, though he had been dead seven years.

The force of this is so great that it staggered Binius. He says, either this epistle was not written by Clement, or else the name James crept into the title instead of Simeon; which last he seems to rest on. A miserable subterfuge truly. Not only is the name James in the title, but in the body of the letter; and not in one letter, but in two. Truly this is a splendid way, as the pope says, to crush the audacity and the petulance of the heretics.

1. And now, who is responsible for all this? It may be said, not the popes and bishops, but Isidore and other forgers. Is it so? I ask, Whose ends did these forgeries promote? whose power were they designed to increase? Was it not that of the bishops and popes? Again: Who used them? Did not the bishops and popes? Again: Who sanctioned them? Did not the successive popes? and did not the bishops consent? This, as Peter Dens tells us, binds the whole church. Again: Who gave these decretals such authority in the new canon law of Rome? And have these things ever been retracted or undone?

2. What defence is made? Are the facts denied? They cannot be. The defence is, that the pope and bishops did not gain AS MUCH by them as is alleged. Then the guilt of a forgery is to be estimated by the amount gained; and, so far as you diminish the amount, you diminish the guilt. Is this Romish morality? So it seems. But one thing is sure—it is not the morality of God. He that is unfaithful in little is unfaithful in much. But is it little for such a system to have had undisputed power for eight hundred years, with an authority greater than that of the Bible? Let the candid judge.

3. Was no protest made in that long age? There was; but Papal power, and the terrors of excommunication, and the stake silenced it.

4. This point, then, renders my argument complete. Even if an infallible corporation was promised, this is not the one. Mr. Brownson's *a posteriori* scriptural argument only professes to reach this point—that Christ promised to establish an infallible corporation. His *a priori* argument only professes to prove that one is essential to faith. Neither argument is valid. But if they were, I still say, a forging and swindling corporation is not God's interpreter or guide to heaven, but the object of his fiercest wrath.

5. I have selected this as a case clear and momentous and of which the proof is undeniable; but it stands not by itself. It is the part of a widely-extended system, as I shall show in its place. Satan did indeed come through this corporation with power, and signs, and lying wonders, and all deceivableness of unrighteousness. They spoke lies in hypocrisy, having their consciences seared as with a hot iron.

6. And now, can a corporation of which such are the actions be a teacher of honesty? Do not actions speak

louder than words? I hesitate not to say that the Romish corporation, by these and similar forgeries and frauds, founded her whole system on notorious falsehoods. What wonder, then, that, as I have shown, she became the great school of lying for the whole world? Nor can a moral soundness on earth as to the truth be produced except by the formation of a sentiment of righteous abhorrence that shall consume her as burning fire. She is simply a political, religious, and commercial confederation, or corporation, banded against God and the truth; and either God and the truth must give way, or she must be destroyed. Which do you think will be the result?

7. Finally, to do this work God asks no brutal force, no persecution, no material fire. He needs only that brute force shall not be allowed to murder those who speak the truth; and then he will kindle no fire but the fire of holiness and truth. But none does he need besides. This will consume the whole system to ashes and burn it to the lowest hell.

CHAPTER IV.

NICHOLAS I. AND THE FORGERIES AND FRAUDS OF THE MIDDLE AGES.

We are prone to be incredulous when we see a phenomenon far beyond the range of our experience. We, as Protestants, have never sounded the depths of the system of pious frauds. We need, then, to pause and to look more deeply into the matter. No one can easily conceive how deeply it has affected the destinies of Europe and of the world.

We propose, then, to aim at two points at once — to sketch the character of the pope who first appealed to the forged decretals, that we may have a specimen of their use ; and then to give a view of the principles from which they originated, and a more full description of the decretals themselves and of their influence on the world, as well as of the influence of the theory of pious fraud on which they are based. It will be seen that this was the key that opened the bottomless pit and let out the locust priesthood of Rome to ravage and devour the Christian world.

In speaking of the forgeries of the middle ages, we take the Papacy of Nicholas I. as the point of vision — A. D. 858–867 ; in the first place because he first appealed to the forged decretals, — the most wonderful instance of forgery ever known in the history of the church, —

and then because he is a fine exemplification of that spirit of matchless impudence with which the leaders of the corporation of Rome have imposed their forgeries and frauds on the world in all ages.

After Leo the Great, A. D. 440–461, and Gregory the Great, A. D. 590–604, and before Gregory VII., A. D. 1073–1085, this same Nicholas is, beyond all doubt, the most remarkable of the pontiffs. And although his name has not the same bad eminence in the popular mind with that of the notorious Hildebrand, yet so great was the influence exerted by him on the course of events that Guizot does not hesitate to assert that the sovereignty of the pope really takes date from his reign.

When he ascended the throne, the Popes of Rome, in their progress towards supremacy, were exposed to the resistance of four powers — the patriarch of Constantinople, their most dangerous spiritual rival and antagonist; the national churches of Europe, which had arisen since the invasion of the barbarians, especially those of Italy, France, Spain, and England; the metropolitans, an ecclesiastical nobility who ruled the bishops of particular provinces; and the civil power, whether imperial or royal.

Three of these powers were represented by two men quite as remarkable as Nicholas himself. The chair of the see of Constantinople was filled by Photius — a man of vast native powers, of unrivalled scholarship and learning, of exhaustless energy and infinite ambition. Before he was raised to the patriarchal throne he had passed through almost all grades of civil office and promotion.

Without entering into the details of the warfare, it is enough to say that these ambitious rulers of the Eastern and Western churches met in fierce encounter. Nicholas excommunicated Photius, and Photius Nicholas; and the great and incurable Greek schism was the ultimate result.

The national churches were represented in the person of the celebrated Hincmar, Archbishop of Rheims and Primate of France, the great churchman of the age, and the most learned canonist of the church.

In his relations to his own bishops he also represented the ecclesiastical nobility, whom the pope needed to subdue, in order to centralize all the bishops directly in himself.

By the canons of the council of Sardica, A. D. 347, (which yet was not ecumenical,) the Papal power was extended, as we have said, beyond all precedent, and contrary to all right, in merely allowing appeals at all from metropolitan councils to the Roman pontiff, and for centuries after this council the African bishops forbade such appeals. And yet, even by these canons, the pope could only order a new trial in the province, aided by his legates, and, if need be, by delegates from neighboring provinces. (Bower, i. 57, 58.) Nor did the East or Africa ever receive this council; nor did the council of Chalcedon sanction its decrees.

This council, then, did not furnish the materials needed to establish and consolidate the Papal power. Such materials, in fact, did not exist. It was necessary to forge them, and thus to set up claims which should give to the pope the right of removing all such cases to Rome, to be tried before his own tribunal. And this point, too, was to be carried, and was carried, against such a man as Hincmar of Rheims.

The regal power was also to be subdued, and was subdued, in the person of the feeble Lotharius. Had the regal authority been represented by a sovereign like Charlemagne, swaying with strong grasp the power of a united empire, the aggressions of Nicholas would have met with less success had he dared to engage in a warfare so unequal.

But the vast dominions of Charlemagne had been divided among his feeble descendants, and they had turned their arms against each other. Two grandsons and three great-grandsons of Charlemagne then sat on feeble thrones. The grandsons were Louis in Germany and Charles the Bald in France; the great-grandsons, Louis in Italy and Rhœtia, Lotharius in Burgundy, Alsatia, and Lorraine, and Charles in Provence. The rest of these could in a moment be stirred up to invade the dominions of any of the five whom the pope should excommunicate. Hence each was powerless in single combat with the pope. A single Papal anathema would become the signal for the invasion and subjugation of his territories by the others.

Of course Nicholas felt that he was their master, and declared himself such. He singled out Lotharius as the object of an attack designed to demonstrate and establish his power. Lotharius having married one wife, Theutberga, desired, like Henry VIII. in after days, to divorce her, and to take another, Waldrada. So in fact he did, and that with the countenance of his own bishops, led on by the Archbishops Gunthier and Teutgaud, a brother and uncle of Waldrada. Notice, now, the influence of weakness in a king on the conscience of a pope. Charlemagne twice did the same thing. He also left illegitimate children behind him, as the fruit of his licentious excesses. But he was strong; therefore the Papal conscience was undisturbed, and he was sainted. But Lotharius, his luckless descendant, was weak. This aroused the tender conscience of the pope; and with apostolic zeal he declared war upon him for his manifest crime.

Even so the conscience of Gregory VII. was very sensitive in the case of Henry IV., who was enfeebled by a revolt in his empire, but was quite tor-

pid in the case of William the Conqueror, for he was unconquerably strong. Yet William had sinned as grievously as Henry. At the synod of Winchester, A. D. 1076, Gregory's law, enjoining the celibacy of the clergy, was very materially modified. The bishops whom Gregory had summoned to Rome were forbidden by William to obey the summons, to the very great annoyance and chagrin of Gregory. The king, too, continued to exercise the right of investiture, which in the case of Henry was so impious. Other presumptuous demands of Gregory were repelled with cold indifference. Yet no thunderbolts of divine wrath were hurled from the pontifical throne against the royal sinner. Gregory prudently declined the encounter with so vigorous an antagonist, fearful of provoking him to terrific retaliation. Hence the spirit of the Papal policy in all ages is truly described in the old saying, in which we are told that the chief end of man is to keep what he has got and to get what he can. The aggrandizement of their power has been their constant end in all ages. In pursuit of this, they have, as circumstances favored, steadily augmented their claims, regarding merely the principles of selfish policy, and never those of benevolence, honor, or truth.

So Nicholas acted in the case of Lotharius. Theutberga solicited his aid. He undertook her cause, and, under pretext of defending her, put forth and established the most arrogant claims of Papal supremacy. He encountered and defeated both king, archbishops, and bishops.

Though the council of bishops at Aix-la-Chapelle, in accordance with the wishes of the king, had divorced her, this was nothing to Nicholas. He sent legates into Lorraine, and, at a second council at Metz, caused the case to be rëexamined by his legates. Lotharius bribed the legates, and the second council confirmed the doings of

the first. Nicholas was enraged, but not dismayed. By an extravagant assumption of power, by his own authority, he declared the decision null and void, and deposed at a blow the king's archbishops, Gunthier and Teutgaud, and he was victorious. Though they struggled long and desperately against him, they could not retain their office, but fell before his power. He also excommunicated Waldrada, and compelled Lotharius to take back Theutberga. Thus did he effectually subdue the regal power.

Twice also, in an ecclesiastical conflict, he defeated Hincmar; and here he invested himself in the panoply of the forged decretals. Of these we may safely say that, of all the forgeries that ever disgraced the nominal followers of Christianity, they are the most gigantic in conception, successful in execution, and terrific in power. They changed the whole face of the Christian world, and are the spirit of the canon law and the basis of the Papal corporation to this day.

THE FORGED DECRETALS.

Gieseler fixes their composition between A. D. 829 and 845 in France, and ascribes them to Benedict Levita, of Mentz. Guizot coincides. As to the direct agency of the popes in their composition, opinions vary. But Mosheim does not hesitate to regard the popes as their knowing and deliberate authors. He regards it as impossible that such a forgery should have come into existence and use, touching as it does all the springs of their influence and authority, without their knowledge and coöperation. At all events, Nicholas I. has the unenviable notoriety of having first appealed to them as authentic documents.

From him, till the reformation detected the cheat, — that is, for about seven centuries, — they were appealed to without suspicion in the public affairs of the church and used by the popes to gain their ends without any material opposition. That we do not falsely charge Nicholas, facts show. None of his predecessors have referred to them.

Leo IV., A. D. 850, does not include them among the standards of judgment. Nor does even Nicholas I., in 863 ; but in 865, in his letters to all the French bishops, he defends their authority. — Gieseler, ii. 65–69.

Nicholas was a fit leader in the enterprise of introducing so vast a scheme of fraud for the purposes of hierarchical aggrandizement. He is an exact image of Gregory VII. or Innocent III. He was a man of un common intellectual power, of great attainments for his age, and of gigantic energy of will. He was also ambitious to the highest degree, and strained his claims of supreme authority, infallibility, and irresponsibility to man to the highest pitch of extravagance and arrogance ; and having fought and gained a great battle with the civil power, in the person of King Lothaire II., on the points already specified, he also determined to gain a victory over the ecclesiastical nobility that came between the pope and the common order of bishops, and over national churches, in the person of Hincmar, Archbishop of Rheims, head of the French church. Hincmar had, without sufficient reason, suspended Rothade, Bishop of Soissons. He appealed to the pope. Hincmar disregarded his appeal, and deposed him at the synod of Soissons. Rothade appealed again ; and Nicholas called up the affair at Rome, and by his own authority annulled the decision of the council and restored Rothade. Hincmar resisted, but was obliged to submit.

To defend himself in this highhanded measure, Nicholas appealed to the authority of the forged decretals, thus introducing the use of that vast system of fraud; for this is the first example, as before stated, of an appeal to this forgery.

On this occasion, also, he asserted the pseudo-Isidorian principles in full — that obedience was due to all Papal decrees as such, and demanded from all metropolitans, at their investiture with the pallium, an oath to this effect. Hincmar was the most learned canonist of the age; but so low was the general standard of scholarship and of criticism at that time that he could not expose the forgery. He did not deny the genuineness of the decretals as he ought, but resisted their authority. Nicholas, of course, prevailed.

But we should misunderstand Nicholas and the men of that age if we supposed that they suddenly, and by one gigantic stride, so enormously overleaped the eternal barriers of truth, and, unaided and uninfluenced by preceding generations, at once completed, like Satan and his workmen in hell, the vast fabric of falsehood, so that at once "the ascending pile stood fixed in stately height." Neither communities nor individuals become suddenly thus corrupt. The conscience of the church had been seared as with a hot iron, and she had spoken lies in hypocrisy, long before Nicholas. These portentous results were but the mature fruit of seed early sown and plants assiduously cultivated from almost the earliest ages of the church. One who comes fresh from the pure morality of the New Testament, consigning all liars to the lake of fire, finds it impossible to utter the feelings of shame and disappointment which agitate the mind when the history of the opinions and practices of the early ages on the subject of pious frauds is first unfolded.

When, however, the power of these first emotions has somewhat subsided, and he attempts to take a philosophical view of the facts, he finds in depraved human nature a deep foundation for such frauds, and soon discovers that a propensity to them is not limited to the Romish church, but that even in the Protestant world there is a constant temptation to fall into them. For a more full illustration of this dangerous tendency, we refer to an able essay of Archbishop Whately on Pious Frauds in his work entitled the Errors of Romanism traced to their Origin in Human Nature.

We shall, therefore, proceed to speak of the general nature of pious fraud; the early introduction of it into the Christian church; of its pernicious effects in the earlier ages upon the literature and history of the Christian body; its most perfect development in the forged decretals, in the frauds of Baronius, Bellarmine, and others; the subsequent power and state of the system among the Romanists, and finally among the Puseyites. In a field so extensive, only a general sketch can be expected in a brief essay.

PIOUS FRAUDS.

Pious frauds, as defined by Whately, are "those which any one employs and justifies to himself, as conducing, according to his view, to the defence or promotion of true religion." "There is in such conduct," he remarks, "a union of sincerity and insincerity — of conscientiousness in respect to the end, and unscrupulous dishonesty as to the means; for without one of these there could be no *fraud*, and without the other it could in no sense be termed a *pious* fraud."

It is, therefore, only a specific case under the general diabolical maxim, that the end sanctifies the means — a doctrine which God has emphatically condemned, by declaring that the damnation is just of all who teach, Let us do evil that good may come.

Yet is it not still an oft-disputed question among us, whether a lie is in any case justifiable? E. g.: Is it right to lie to a highwayman in order to save our money or our life? So, too, the question may be raised, Was it not right for Rahab to save the spies by a lie, and for Jael to deceive Barak, the enemy of the Jews, in order to destroy him? It may be asked, Did not Samuel deceive when he said, I am come to sacrifice to the Lord, when yet his real and main end was to anoint David as king? Yet God directed him so to do.

We refer to these things to show that, if the early Christians were tempted to use pious frauds, there were materials enough of easy self-deception at hand. And if any one will look at the temptation in advocating a great and good cause, even at this day, to select and state only facts adapted to excite the public mind, and produce liberality, and to slur over unfavorable facts, he will see how easy it is to be led to overstate or falsely to color facts, or to suppress what truly belongs to a full presentation of the subject considered.

In addition to the case of temptation which we have stated, Whately supposes eight cases more, in which, even among Protestants, there might be a temptation to employ pious fraud. And even these he specifies, not as exhausting the cases, but as illustrating the extent and power of the temptation. He refers also to the heathen legislators and philosophers who encouraged or connived at a system of mythology which they disbelieved, in order that they might, through fear of the wrath of the

gods and of Tartarus and the hope of Elysium, keep the populace in order. Their statesmen deluded and overawed the populace with oracles and prodigies, just as the priests of the Romish and Greek churches have with false miracles and revelations. The present use of fraud and forgeries to gain important political ends or to save the country we need but advert to as of the same general kind. And many even now attempt to use similar influences in governing children.

Also he remarks, that when the process has once commenced, and some falsehood has been wrought into a system regarded as in the main sound, there is a temptation to tolerate it, through fear of greater evil in destroying reverence for the whole system or of losing influence in assailing it. We thought it necessary to take this general view before coming to exhibit the development of these principles in the primitive church.

The mass on whom Christianity operated had been already degraded by such maxims and practices in the pagan world; and they were not thoroughly and in a moment purged of their pollutions when they became Christians. Moreover a higher power of fraud prepared through them the way for results of which they little dreamed when they began their work of promoting truth by the use of fraud. Let us now consider the early introduction into the church of the system of pious frauds.

Mosheim states (Cent. II., vol. i. p. 130) that the Platonists and Pythagoreans deemed it not only lawful, but commendable, to deceive and to lie for the sake of truth and piety. The Jews in Egypt learned from them this sentiment even before the days of Christ. From both this vice early spread among Christians. Books were forged under the names of eminent men; also the Sibylline verses were fabricated by some Christian, in order

to bring idolaters to believe in Christianity. The pagans were indignant at this forgery, which they ascribed to Christians. (See Origen contra Celsum.) He also tells us (Cent. III., pp. 183, 184) that a similar mode of argument was used by Origen and others. From such principles came the forged Apostolic Canons and Constitutions, the Recognitions of Clement, and the works of Dionysius the Areopagite in the fourth and fifth centuries. The system of pious frauds was adopted even by Ambrose, Hilary, Augustine, Gregory Nazianzen, Jerome, and Sulpitius Severus, in the Life of St. Martin. Thus was the way prepared by Satan for the deepest delusions of the middle ages.

Gieseler (vol. i. p. 298) gives passages from Jerome and John Cassian in which the principles of the system are unfolded. The same fathers who thus wrote and practised ascribed accommodation to Jesus and the apostles. Cassian argues its lawfulness from the case of Rahab and of Delilah. Though they used lies, they were aiming at great and good ends. Gieseler tells us, (vol. i. p. 298,) speaking of spurious writings up to A. D. 200, that their purpose was to encourage the persecuted, to convince the unbelieving, and to give the sanction of antiquity to certain opinions.

For such ends old spurious writings of the Jews were interpolated — e. g., the Book of Enoch and the Fourth Book of Ezra. Others were forged — e. g., the Testament of the Twelve Patriarchs, the Ascension of Isaiah, the Shepherd of Hermas, the Books of Hystaspes, the Acts of Pilate, the Sibylline Prophecies, &c. All these are designed to promote millenarian views.

Waddington (pp. 54, 55) traces many of the forgeries in the names of apostles and fathers to an imitation of pagan philosophers, who, without attempting delusion, in-

troduced ancient worthies as uttering their own opinions. Christianity, too, he tells us, was then in the hands of Greeks and Africans, to whom our maxims of morality were not known. "We shall never," says he, "do justice to the history of our religion unless we continually bear in mind the low condition of society and morals existing among the people to whom it was first delivered."

Some of the passages adduced by Gieseler we will translate. Jerome (Epist. xxx. al. l., to Pammachius) thus defends the propriety of lying in certain cases: "It is one thing to write controversially, another didactically, or dogmatically, (γυμναστικως, δογματικως.) In the former the controversy is not restricted by fixed principles, and he who is replying to an antagonist may state now one thing, now another; may argue as he pleases; may declare one thing, but act on the opposite supposition; may pretend to show bread (as the saying is) when he has in his hands nothing but a stone. But in the second kind of writing, openhearted frankness, and, if I may so say, candor and ingenuousness, are necessary."

For evidence that they were disposed to allow far too great a latitude of accommodation, (οικονομια,) attributing it in the same extent to Jesus and the apostles, see Suicer, s. v. συγκαταβασις. — T. ii. p. 1067.

In this way Jerome wished to explain the passage, (Gal. ii. 11, seq.,) but was opposed by Augustine, whose principles were more strict. (See his writings On Lying and Against Lying. See correspondence on this point between them, Epist. Hieron., Ep. lxv. lxvii.–lxxiii. lxxvi.) Chrysostom On the Priesthood, vol. i. 5, lays down very questionable principles concerning the lawfulness of deception in certain cases. He was followed in this by his pupil, John Cassian, Coll. xvii. 8, seq.; e. g., cap. xvii.: "Therefore we ought to regard and use falsehood as if it

were of the nature of hellebore, which, if taken when threatened by a deadly disease, is salutary, but if without the necessity caused by such danger, results in immediate death. For God not merely investigates and judges our words and actions, but also regards our purpose and intention. But if he sees that any thing has been done or promised by any one for the sake of eternal salvation and with that perception of results which proceeds from divine contemplation, although it appears to men shameless and unjust, yet he, regarding the interior piety of the heart, will consider in his decision, not the sound of the words, but the purpose of the will; for the end of an undertaking and the disposition of the agent are to be considered. In this way some, as has been remarked before, have been able to secure justification by lying, (e. g., Rahab, Josh. ii.;) and others, by telling the truth, have incurred the penalty of eternal death, (e. g., Delilah, Judg. xvi.")

Yet at this time they tithed mint, anise, and cumin. The neglect of ecclesiastical forms was a great crime. All oaths, the taking of interest, self-defence, capital punishments, and second marriages were reckoned as crimes. In comparison with the violation of mere ceremonial laws, a disregard of the weightier matters of truth and justice was deemed a venial offence, or even a virtue, if meant for good ends. Hence we can see how men could come to such a state of mental delusion as to perpetrate for good ends the abominable imposition of the invention of the cross. Hence we can see how even Ambrose could conspire with a butcher to hide bones and blood under the pavement of his church, and then pretend to be informed by a special revelation that the relics of the martyrs Protasius and Gervasius, of whom no one had ever heard before, were hid there, and that he should dig

them up, and prepare for them a shrine, and transfer their remains to it with the solemn mockery of prayer and preaching, and that miracles of healing should be wrought by these remains, and that the bones and blood should be sold for a great price. Was not the end a good one? Was it not important that the church of Milan should have influence and wealth? Are not these means of doing good? But, alas! she had no martyrs. Hence there could be no shrine, no saint worship, no miracles of healing, no casting out of devils, and, above all, no precious gifts. Why, then, should there not be an invention of martyrs as well as an invention of the cross? To be sure, if it were to be found out, it might seem a shameless fraud to man; but God would judge in view, not of the words, but of the purpose of the heart.

Hence, too, the working of false miracles for a good end admitted of an easy justification, and no less the forging of saints and the ascription to real saints of miracles which they never wrought. Hence the deluge of saints' lives and miracles with which the world was flooded and the Romish world still is flooded; for in Alban Butler these forged saints keep their place even to this day. Hence, too, we find in leading men, both in the Latin and Greek churches, shameless lying for any ends that interested men could convince themselves were good ends.

The celebrated Photius, no doubt, regarded it as of great importance that he should be patriarch of Constantinople for the glory of God and the good of the church. Hence he did not hesitate to give to the emperor a letter in the name of Ignatius severely censuring the emperor, and another in the name of the pope in favor of Photius, which Eustralius, arriving at Constantinople in the habit of a monk, had delivered to him. And yet there is no

reason to doubt that he had caused these letters to be forged in order to get Ignatius, whom the pope declared to be the true patriarch, out of the way. Lotharius (or Bishop Adventinus of Mentz for him) did not hesitate to forge the tale that he was married to Waldrada, when young, by the command of the Emperor Lotharius, his father, and was afterwards forced by Count Herbert to marry his sister; and Bishop Adventinus related it as a fact in the council of Aix-la-Chapelle. He also wrote for him a lying letter to the pope, and finally lied to excuse himself to the pope.

When we meet with such things in the leading characters of the nominal church, when we find in Gregory VII. a system of deliberate lying, adapted and designed to reduce the world to one vast feudal monarchy, of which he should be the head and the kings of the earth his vassals, instead of feeling that we are in the kingdom of God, we seem to be involved in the deepest gloom of hell itself, and are, for a moment, overwhelmed with horror and amazement. But, when we trace the system to its origin, we see that a single key is enough to open the bottomless pit; and, as we read the corrupt maxims of some of the leading doctors of the church, we seem to see a star fall from heaven to earth, and take the key of the bottomless pit and open it, and to behold the smoke as of a great furnace arising from the pit, till the sun and the air are darkened by reason of the smoke of the pit. Never was there such a lesson, as it regards the danger of tampering with the truth even in the least degree, as may be read in the history of the church. Let us look at the pernicious effects of the system of pious frauds on the literature and moral condition of earlier and of subsequent ages. Waddington, speaking of the literary forgeries that corrupted and disgraced the ante-Nicene church, says,

"Their immediate effect was exceedingly injurious." We will hint at some of their effects.

1. They tended to degrade the moral character of the age by the circulation of degrading materials of thought. The truths of God's word are pure, simple, elevating. The devil might well exult to see the people of God neglecting such heavenly food and turning away to feed on false gospels, Sibylline oracles, spurious saints' lives, and degraded and degrading acts and decisions of the apostles.

2. They have immeasurably injured the interests of all subsequent ages. The welfare of all ages is involved in the correctness of the historical and literary documents of the early ages. Nowhere is historical truth more important; and yet, through the influence of the system of pious frauds, nowhere is it harder to be discerned. The decision of whole controversies is prevented by the doubtful state of early documents. To illustrate this, it is sufficent to refer to the interminable controversies as to what Ignatius actually said concerning bishops. We know that his letters have been more or less interpolated for purposes of pious fraud; but who can tell how much? By this uncertainty whole controversies are kept alive that otherwise would easily be settled. Let any one read Binius, Baronius, and Bellarmine, and then try to strike out all that is spurious and forged in their writings, and he will find himself in a labyrinth at once.

3. The earlier forgeries furnished principles and precedents for worse deeds; and very soon the lowest depths were reached by men speaking lies in hypocrisy and having their consciences seared as with a hot iron. Bad as are the forged decretals, they are no worse, except in extent, than many preceding forgeries. Nothing can be worse than the attempts by Popes Zosimus and Celestine to palm off the canons of Sardica as those of Nice be-

cause the council of Nice was an ecumenical council and that of Sardica was not.

4. They provoke God to abandon the church, and thus to send strong delusion to believe a lie. Whately well says, that how far any one who propagates a lie may be himself deceived or may be guilty of pious fraud, and how far a fraud is a *pious* fraud, God only knows. Probably most have begun in wilful deceit and advanced towards superstitious belief. Those who report a lie often believe it. The curse on those who do not love the truth is strong delusion to believe a lie. Thus a man intent on an end may first deceive himself into a belief that it is a good end, and then that it is right to lie to gain it, and finally that the lie is a truth. Many are conscientious in the sense that they have led their conscience to approve the purposes of the will, and not that their conscience has led their will to form its purposes. They persevere in wrong till they convince themselves that it is right.

THE FORGED DECRETALS.

Let us now consider the most perfect development of this system in the forged decretals.

We have already taken a brief view of these. Let us more fully develop the great mystery of iniquity.

The ultimate result of them was twofold — to concentrate the bishops round the pope and subject them to his authority; and to raise the ecclesiastical above the civil power.

To accomplish this, they seemed to propose to defend the bishops against the tyranny of their own metropolitans and of their civil rulers. Before the Papal despotism was established bishops were tried and judged by the

bishops of a metropolitan province under their metropolitan, and without appeal to the pope. Of course they were liable to injustice; and if the metropolitan were imperious and haughty, as was often the case, they were to expect often to experience it. Hence very likely the origin of the canons of the council of Sardica. But as these only authorized the pope to command a new trial in the province, the main and ultimate power was, after all, not in the pope, but in the metropolitan. But to remove the case to the court of Rome, and to put the power of a final decision into the hands of the pope, would effectually break down the power of the metropolitans. And if at any time they were guilty of abusing that power, it would create in the bishops a wish to see it done. In like manner bishops might wish a defence of their spiritual power against their kings.

Things were tending in this direction when the forged decretals made their appearance. They purport to be decretal letters written by the early popes, from Clement downwards to Gregory the Great. They were published in a collection with other canons. This collection of canons and decretals, in the name of St. Isidore, consisted of three parts.

1. Fifty-nine pseudo-Isidorian decretals, besides two from Clement to James, already in existence, going down to Melchiades.

2. Canons of councils, chiefly genuine Isidorian.

3. Thirty-five pseudo-Isidorian, mixed with genuine, epistles from Sylvester to Gregory the Great.

The bishops universally received them. They were like the horse which was so intent on conquering the stag that he took the bridle into his mouth from the man, and the saddle upon his back, and allowed him to mount, and was from that time a slave. The pope conquered the metro-

politans through the bishops ; and as soon as he had done this the bishops were *ipso facto* enslaved. These decretals seemed to favor the patriarchs, and yet subjected them to the pope's authority to act in his name. All that was taken from the metropolitans fell finally to the Papal see.

To complete the picture, we will briefly restate some connected facts. The donation of Constantine was promulgated in the time of Adrian I., and was based on, and connected with, a fabulous narrative of the baptism and cure of Constantine of the leprosy at Rome by Pope Sylvester. In token of gratitude Constantine withdrew from Rome and founded Constantinople, and gave to the pope Rome, Italy, and the provinces of the West.

The history and decrees of a council that never met were also forged. It was said to have been held at Rome in the days of Sylvester : the aim and result of it were to exalt the power of the pope.

We have given portions of these precious documents from the history of councils by Binius, published under the sanction of the pope, and defended by Binius even after Calvin and others had exposed the forgeries of the decretals. Indeed the Papacy held on to them till they were irresistibly wrung from its unwilling grasp.

The influence and effects of these decretals are thus set forth by the learned civilian Daunou, a Roman Catholic : "So early as the end of the eighth century the decretals of Isidore had planted the germs of pontifical omnipotence. Gratian gathered the fruit of these germs and made them still more fruitful ; the court of Rome being represented as the source of all irrefragable decision, as the universal tribunal which decided all differences, dissipated all doubts, cleared up all difficulties. She was consulted from all quarters by metropolitans, by bishops, by chapters, by abbeys, by monks, by lords, by princes even,

and by the untitled faithful. There was no limit to the pontifical correspondence but such as was imposed by the tardiness of the means of communication. The affluence of questions multiplied bulls, briefs, epistles; and from those fictitious decretals ascribed to the popes of the first ages there sprang up and multiplied, from the time of Eugene III., thousands of responses and decrees which were but too authentic. All affairs — religious, civil, judiciary, domestic — then were more or less embarrassed by pretended connections with the spiritual power. General interests, local controversies, individual quarrels all went in the last resort, and sometimes in the first instance, to the pope; and the court of Rome acquired this influence over the *details* of human life, (if we may so speak,) which is of all others the most formidable, precisely because each of its effects, isolated from the others, appeared to be of no great consequence. Isidore and Gratian transformed the pope into a universal administrator."

The agency of Gratian in this matter, to which Daunou here refers, was in brief this: In 1152 he compiled a collection of canons, commonly designated as the "Decree of Gratian." It was called by him the concord of discordant canons, (*concordantia discordantium canonum.*) The study of the civil law had just been revived in Italy by the discovery of the Pandects of Justinian. But, as the ecclesiastical power was fast gaining the ascendency over the civil power, a similar storehouse of the principles of ecclesiastical law was needed. Such the Decree of Gratian became. It is divided into three parts: one devoted to principles and ecclesiastical persons; the second to judgments; the third to things.

Of its character as a code Daunou thus speaks: "Repetitions, impertinences, disorder, errors in proper names, mistakes in quotations are the least faults of the compiler.

Mutilated passages, chimerical canons, false decretals, all sorts of lies abound in this monstrous production. Its success was only the more rapid on that account. It was explained in the schools, cited in the tribunals, and invoked in treaties. It had almost become the public law of Europe, when the return of light dissipated by slow degrees the gross imposture. By it the clergy were held not to be amenable to answer in the secular tribunals; the civil powers were subjected to ecclesiastical supremacy; the state of persons or the acts which determine it were regulated, validated, or annulled absolutely by the canons and the clergy; the Papal power was enfranchised from all restrictions; the sanction of all laws of the church was ascribed to the holy see — that see itself being independent of the laws published and confirmed by itself."

By whom Gratian was employed to perform this work the facts just stated sufficiently show. He was but a tool of the Papacy. Through him the man of sin erected his throne by reducing the forged decretals to a legal system. A translation of a few passages from Gratian will give a clear idea of the prevailing spirit of the work. He is teaching the doctrine that the pope is not of necessity subject even to his own laws, and that if he submits to them it is only by a voluntary humiliation by way of example to others.

"As Christ, the Lord of the Sabbath and of the law, submitted himself to the law of the Sabbath, so the pontiffs in the seat of supremacy manifest reverence for the canons established either by themselves or by others authorized by them; and, by humbling themselves to obey them, they augment their authority, so that they may present them to others as their supreme law." Again: "Sometimes, either by new enactments, or definitions, or by contravening the canons, they proclaim themselves lords and creators of the laws." Again: "Upon others

is imposed the necessity of obedience to the canons; but it has been made manifest that in the chief pontiffs there is an authority to obey at their pleasure, so that, by observing their own decrees, they may show to others that they are not to be contemned. This they do after the example of Christ, who himself observed as an example, and that he might thus sanctify them, those sacraments, the observance of which he enjoined upon his church."

Here we see the roots of those highest claims of Papal omnipotence, and of dispensing above right, and contrary to right, which subsequent canonists carried to a still more blasphemous extreme — exalting the pope not only to an equality with God, but above all that is called God or is worshipped.

All these principles, first drawn from the fountain of the forged decretals, still slumber in the canon law, like a sword returned for a time to its sheath, or like the retracted and hidden claws of a tiger. But let the state of the nation be so changed, and circumstances so favor that it can be done, and the sword will be again unsheathed, and the pontifical tiger will again rend the subjugated nations with his claws.

To translate long passages from these forged decretals would be tiresome alike to the translator and to the reader. To form a conception of their matter and style, we need only to suppose an ecclesiastic, capable of writing in the Latin style of the middle ages, first raising the inquiry, What is needed to exalt the ecclesiastical entirely above the civil power? and finally to concentrate all power in the pope, and then writing all that he could conceive of to his heart's content in the name of the ancient popes. A few specimens must suffice. Hear how, in the first epistle of Pius, A. D. 147, the bishops are defended against lay influence: "Let not the sheep censure their

shepherd, nor the laity accuse a bishop, nor the populace reprehend him; since the disciple is not above his lord, nor the servant above his master. But the bishops are to be judged by God, who has chosen them as his eyes. * * * Of this the Master has given an example, when he drove from the temple the buying and selling priests, by himself, and not by another." The judgment of God on bishops is of course to be exercised through the pope. Hence the forger tells us, through Zephyrinus, A. D. 208, Ep. i., "Let not the patriarchs or primates who try an accused bishop pass a definite sentence till it has been sanctioned by apostolic (i. e., Papal) authority." He then proceeds to give rules as to accusers, witnesses, and the trial, and then concludes: "Let the ultimate determination of his case be brought to the apostolic seat, that there it may be issued. Nor let it be finally determined before it is sanctioned by the authority of the pontiff, as was ordained by the apostles or their successors." We notice here, as through all of these forgeries, a constant repetition and superabundant fulness, as if the writer were determined to make assurance doubly sure in all things relating to the Papal authority.

To concentrate all power at Rome, we find passages like this: "The Roman church, through the merits of Peter, consecrated by the word of the Lord and sustained by the authority of the holy fathers, holds the primacy among all the other churches. To her the highest concerns, trials, and complaints of bishops, and also the important interests of all churches are to be referred as to the head."—Vigilius, Ep. ad Profuturum.

Again: Zephyrinus, Ep. i., says, "All, and especially the oppressed, must have recourse to the Roman church, and appeal to her as to a mother, that they may be nourished by her breasts, and defended by her authority, and

delivered from their oppressions; for the mother neither can nor ought to forget her child."

One great object of these forgeries is to give authority to Papal decrees as such, investing them with the power of laws, thus making the pope an independent legislator and an absolute despot. Hence the forger in the name of Damasus, Ep. iv., says, "All the decretals and the statutes of all our predecessors which have been promulgated concerning the ecclesiastical orders, and the discipline of the canons, it is our pleasure and decree that you and all bishops and priests shall observe; so that, if any one shall infringe them, let him know that it is an unpardonable offence."

The direct result of all this was to exalt the canons of the pope to an equality with the canons of general councils. Hence in the canon law both kinds are mixed up indiscriminately, and, as Daunou well remarks, the forged decretals became the source and model of innumerable and genuine Papal decretals in subsequent ages. Indeed these lying forgeries have been so thoroughly digested and absorbed into the system of the canon law that to this day they constitute its vital principles, its very life's blood.

At the hazard of being tedious we will give a few more extracts from these forgeries, showing in what manner, by impudent and reiterated assertions, the power of the Papacy was established. The forger in the name of Damasus, Ep. vi., says, "It is lawful for the metropolitans, with their provincial bishops, to investigate the causes of the bishops and other weighty ecclesiastical matters, provided the bishops are all present and agree; but to define and decide definitely on such points, or to condemn bishops without the authority of this seat, is not lawful; for all, if it be necessary, ought to appeal to it and be sustained by its authority; for, as you know,

it is not Catholic to convene a synod without its sanction."

The conduct of Hincmar in deposing Rothade, to which we have before adverted, shows plainly that he, though a learned canonist, had admitted no such principles as these. But when Nicholas encountered him, nullified his proceedings, and restored Rothade, he fell back upon these and similar passages of the forged decretals for his defence; and certainly nothing could be better fitted to accomplish his purposes. It seems as if this passage had been forged with satanic foresight for the very case in hand. Nor is it to be wondered at that Nicholas exerted himself to the uttermost to give authority to a system by which he was invested with such absolute power.

In the decretum of Gratian the forged materials were mixed up with the old and genuine canon law for the sake of hiding the cheat. In his endeavors to reconcile the discordances thus produced, Gratian of course decided in favor of the new Papal law; and as, during the subsequent study of the canon law, new contradictions came to light, the popes gave new decisions, deciding of course in accordance with the principles of the forged decretals. As these new decretals multiplied, it became necessary to reduce them to system. Hence in 1234 Gregory IX. employed the Dominican Raimund da Pennafort to compile a new collection of decretals in five books, almost entirely composed of later decretals, and in accordance with the spirit of the forged decretals. To this Boniface VIII. added a sixth book in five parts. To these, five books of Clementine Constitutions, by Clement V., were added, and also certain Extravagantes of John XXII. and five books of Extravagantes Communes. Such was the spirit, such the origin, and such the progress and completion of the canon law. The

leaven of the old canon law, retained in the decretum of Gratian, so far as it was inconsistent with the new law, was purged out, and the Papacy was placed on the basis on which it has since stood even to this day.

It is, indeed, a specimen of lying and forgery on a sublime scale; and when we see all Christendom trembling before the frown of the pope, and the intellect of all Europe engaged in studying and commenting on this law, then we see completed the highest and most astounding result of the forged literature of the middle ages. The little fountain head of pious fraud which broke out in the early ages has given rise to a mighty river, emptying itself into a boundless ocean of unfathomable delusion and fraud.

How great the influence of these forgeries has been may be learned from the confessions even of candid Roman Catholics. The testimony of Daunou has been given. Fleury, though not so severe, is no less explicit in testifying to their pernicious influence on the church. With him coincides Bossuet; and the celebrated Charles Butler, in a brief account of the Roman and the canon law, in an appendix to his Life of the Chancellor D'Aguesseau, does not hesitate to say, "To the compilations of Isidore and Gratian, one of the greatest misfortunes of the church, the claim of the popes to temporal power by divine right, may in some measure be attributed. That a claim so unfounded and so impious, so detrimental to religion, and so hostile to the peace of the world should have been made is strange; stranger yet is the success it met with."

It is no less strange that so intelligent a man could not discover that all the remaining claims of the pope are alike unfounded and impious, detrimental to religion, and hostile to the peace of the world.

In view of such facts it is that Gibbon severely, but justly, remarks that the Vatican and Lateran were an arsenal and manufactory, which, according to the occasion, have produced or concealed a various collection of false, or genuine, or corrupt, or suspicious acts, as they tended to promote the interests of the Romish church. Before the end of the eighth century, some apostolical scribe, perhaps the notorious Isidore, composed the decretals and the donation of Constantine — the two magic pillars of the spiritual and temporal monarchy of the popes. (Vol. iii. 339.) "This humble title, '*peccator*,' was ignorantly, but aptly, turned into '*mercator*' — his merchandise was indeed profitable: a few sheets of paper were sold for much wealth and power. The edifice has subsisted after the foundations have been undermined." — P. 340.

To form any adequate idea of these abominable and blasphemous forgeries, they must be read. They are written in an assumed style of conscientious sanctity. Their authors pretend to be watchmen for souls, accountable to God for their fidelity; and the penalty of disobedience is eternal damnation. Yet the impious forgery betrays itself on every page. Of the events and wants of their own age they say and seem to know nothing. With the hierarchical claims of the distant future centuries they are perfectly familiar. They do not know the times of their own lives, or pontificates, or deaths. Some date their letters before they were popes — some after they were dead. They quote the Latin Vulgate long before it was made. They quote writers who in their day had not written, laws that had not been made, councils that had not been held, and use words and a style of language not then in existence. Nor were they ever quoted before the ninth century amid controversies on which they would have been decisive. Such are the documents which Nicholas I. pro-

mulgated in the name of God, and which for centuries ruled the world.

Let us, in conclusion, consider the subsequent state and power of the system. The church of Rome has indeed retreated from certain positions, from which she has been irresistibly driven. But never has she abandoned the practice of the system; and, if any have seemed in her name to condemn it in principle, this condemnation is but a new specimen of pious fraud. She cannot condemn it. It is wrought into her whole history. Moreover it is a case of necessity to that church to lie. Her existence depends on it. All true history is against her. Hence we see a constant tendency to rely on and defend forged documents in Baronius, and to forge lies in Bellarmine, as in his infamous narrative of the death of Calvin; also in Audin's Life of Calvin the same course is pursued. In the same spirit, a stupendous enterprise was once undertaken to alter and expurgate all the fathers on the great scale.

Hence Platina's History of the Lives of the Popes has been altered and corrupted by Papal scribes; so that only the Venice edition, 1479, and the editions published in Holland, 1640, 1645, 1664, are worthy of confidence. Hence we may account for the omission in some editions of the statements concerning Gregory VII. which De Cormenin quotes. Hence, too, the systematic writing of false histories for the use of Jesuit schools; and the falsification of Ranke's History of the Popes, of which he complains, and the circulation and use of such falsified copies in Jesuit schools as genuine. Pagi says, "Much has been said of the popes by other historians, but very little by their own."

Bower adds "that the very little has been thought too much; whence some of them, Platina in particular,

have been made in all their editions since the middle of the sixteenth century, to speak with more reserve, and to suppress or disguise some truths they had formerly told."—Vol i. p. 15.

When to the influence of principles so corrupt is added the bias of party rage, as in the long strifes of the Guelphs and Ghibelines, or in the great schism, one can easily imagine the extent to which lying would be carried, and how much the difficulty of coming at the truth in many cases is augmented. As these parties fought with the sword, so, says Bower, did historians with more rage fight with their pens; and the same persons, especially the popes and emperors, are by opposing writers painted in very different colors.

Indeed so thoroughly has this leprosy of pious lying struck through the Romish church that all who are approximating to her seem naturally to fall into it. Of this we find a striking example in the English Puseyites, who are reviving the doctrine of economy, or accommodation—viz., lying so far as is necessary to keep their hearers from revolting from their sentiments till they can lead them along step by step to Rome. Hence Newman's fierce assaults on Rome, as he begun his Puseyite movement, were all a pious fraud, according to the principles of the economical system, to be recanted when they had enabled him to corrupt all whom he could. On the same principles, Jesuits in secret may join any church and profess any thing in order to work in the dark for Rome.

No maxim has ever been so constantly carried out in all ages as that to lie for the Romish church is not only no sin, but a virtue of the highest kind. On this principle pious frauds are at this day knowingly carried on in Mexico, as described by Waddy Thompson, in Rome, and in other parts of the Romish world. Such a system under

the government of God cannot last forever; but it has a great temporary power.

For a hierarchy of priests, many of them men of education and great intellectual power and learning, and trained to lie on system, to sustain their own corporate power and wealth, can keep the masses subjected to their sway in Romish countries in utter ignorance of the facts of history, as is universally the case, and by bold assertions can paralyze to a certain extent the power of history in Protestant countries.

The bold inpudence of Pope Zosimus staggered all the assembled bishops of Africa. He declared certain canons of the provincial council of Sardica to be canons of the council of Nice, though it was held twenty years before that of Sardica.

The canons of Sardica were in none of the African copies of the council of Nice. The African bishops proposed to send for copies to Constantinople, Alexandria, and Antioch.

"It matters not," replied the conscious legate, "whether or not those canons are to be found in your copies, or indeed in any other. You must know that the canons and ordinances of Nice, which have been handed down to us BY TRADITION and established by custom, are no less binding than those that have been conveyed to us by writing." A fine specimen of matchless impudence! But so has Rome made tradition in all ages her grand storehouse of lies.

The African bishops would not be so deluded. They sent for the copies as proposed, exposed the fraud, and held up the pope as a barefaced impostor.

Bower well calls it one of the most impudent and barefaced impostures recorded in history; yet Bishop Kenrick has not a word of censure for the pope, and tries, like Baronius and Bellarmine, to gloss it over as a mistake.

The truth is, on the principles of that church there was no sin in the lie, but merely in attempting it in so bungling a way as to be found out and exposed. So did Purcell, of Cincinnati, twice lie, and was publicly exposed.

But multitudes of other impostures, equally gross and impudent, were not found out, and made the Papal power what it is ; and the same impudent system of lying will still be pursued, for nothing else can preserve it from ruin. This general view should not, however, lead to despair of a final victory of truth nor to historical scepticism. Let a man look at one of our counterfeit detectors containing scores of pages of counterfeits. He might at first say, It is of no avail to try to distinguish between forged and true bills. But with care and practice it can be done. So is it in history. Many forgeries have been so exposed that none dare now advocate them ; and, notwithstanding the delusions and lies of the hierarchy, God has foretold, under the symbol of the false prophet, his doom. He shall be taken by the Son of man and cast alive into the lake of fire burning with brimstone.

Clearly then all Protestants are simpletons who do not judge Romanist ecclesiastics in view of their principles and their past history. He that is simple believeth every word of such men ; but the prudent looketh well to his going.

In conclusion, I would say that the good of our nation requires a more full exposure of this subject than we can now make, with the facts of history classified and arranged. We are contending with a matchless system of compacted fraud, and need to have a perfect understanding of it and its principles and deeds.

CHAPTER V.

THE ROCK PETER AND LEO THE GREAT.

We have seen that in the forged decretals the rock Peter was made the foundation of the immense fabric of fraud and forgery. We have seen, also, by what course of corruption the Romish ecclesiastics had been prepared for such a forgery.

But the success of that great forgery implies that another work had been previously performed; it implies that the public mind had been prepared to receive the forgery by a preceding course of claims and precedents on the part of the popes which the forgers could imbody and establish by the pretended decretals of the earlier popes.

We have also said that Leo the Great, who closes the second division of the popes, was the main agent in developing and establishing such claims and pretensions. We intimated, moreover, our purpose to consider more fully his agency in thus laying the deepest foundation of the great Papal fabric.

We will make him, as we already have Nicholas I., a sort of mountain top from which to survey the widely-extended field of the Papal campaigns.

Nicholas, who developed and first used the forged decretals, lived, as we have seen, in the deep midnight of the dark ages. The whole fabric of the western Roman

empire had been long broken up, the empire of Charlemagne had arisen, its power had waned, and the interests of Europe were then in the hands of his feeble successors and of the Pope of Rome.

Let us now go back to the time just before the great breaking up of the Western Empire and see how Leo prepared the pretended bark of Peter to launch into the great deluge of the northern nations that immersed Europe in a second flood, out of which has arisen the new world of modern Europe.

LEO THE GREAT.

History is made up of two elements — facts which transpire in this world and the relations of those facts to the universal system. That there was such a man as Leo the Great; that he lived in the fifth century; that he was a leading spirit of his age; that he was engaged in divers controversies and aimed at certain definite ends, — these and similar things are facts easily ascertainable and capable of a definite and precise statement; nor with regard to the leading facts of his life is there any controversy.

But when we pass to the consideration of the relations of these facts to the universal system we enter at once a new world. Whilst generations of men die, higher and permanent orders of spiritual beings meet our eyes. Each generation of men has its principles, ends, and aims; but no common intelligible human plan runs through the history of all ages. To discover such a plan we must pass into the invisible world and study the designs of Him of whom, and through whom, and to whom are all things, and who worketh all things after the counsel of his own will.

To give the relations of the facts of history from this point of vision is by no means so easy as to state the facts. It leads us at once upon controverted ground. The moment we raise this question as it regards Leo we meet the great controversy of the age. To the partisans of Rome he is Leo the Great — to their opponents he is but a prominent founder of a terrific and malignant anti-Christian system which was matured and perfectly developed by Nicholas I., Gregory VII., and Innocent III.

God only can write a perfect history of the world from this point of vision, and at the day of the revelation of his just judgment he will do it. Meantime there is to be even on earth, under the guidance of his Spirit, an historical day of judgment. On no subject has more illusion and fraud been practised, especially since the days of Christ, than on the history of this world. But the day cometh that shall burn as an oven. God is yet to reign; and he will reign by the truth, and not by delusion and fraud. No one, therefore, is more concerned in promulgating and establishing correct views of the history of this world than he. In all our inquiries, then, let us entreat him to dissipate all delusions, to open our eyes, to purify our hearts, and to touch our lips as with a coal from his own altar.

In the historical sketch which we have undertaken to present we have chosen an individual to stand as the central figure of the picture; and yet our main design is, through him, to evolve the principles and spirit of the Romish corporation in his age.

Leo was chosen Bishop of Rome A. D. 440, and died A. D. 461, after an eventful reign of twenty-one years. From 423 to 455 Valentinian III. was Emperor of the West. Maximus, Avitus, and Majorianus ruled during the remaining six years of his life. From 408 to 450 Theodosius II. was Emperor of the East; Marcian from 450 to

457; Leo, also called *the Great*, from 457 to 474. Such were his contemporary civil rulers.

As to his parentage and early education little is known. He was a Roman by birth. His father's name was Quinctianus. His first appearance in history is just before his choice as Bishop of Rome. He was sent by Pope Sixtus III. to effect a reconciliation between Aetius and Albinus in Gaul, of which we shall soon speak. During his absence Sixtus died, and Leo was chosen in his place.

The main characteristic of the age of Leo was the approaching destruction of those institutions of Roman civil society which paganism had formed. Concerning these Guizot remarks, "The civil society of the Roman world, to all outward appearances, seemed Christian equally with the religious society. The great majority of the European nations and kings had embraced Christianity; but at the bottom the civil society was pagan. Its institutions, its laws, its manners were all essentially pagan. It was entirely a society formed by paganism, not at all a society formed by Christianity. Christian civil society did not develop itself till a later period, till after the invasion of the barbarians. It belongs in point of time to modern history. In the fifth century, whatever outward appearances may say to the contrary, there existed between civil society and religious society incoherence, contradiction, contest; for they were essentially different both in their origin and in their nature."

"I would pray you never to lose sight of this diversity; it is a diversity which alone enables us to comprehend the real condition of the Roman world at this period."

This political society was enervated, and rapidly approaching dissolution and death: slavery and the deep degradation of the masses of the people were the main

causes of this state of things. The barbarians were God's instruments for breaking in pieces that old fabric which was tottering to its fall and ready soon to vanish away.

Hence the names of Alaric, Attila, and Genseric begin to figure on the page of history; and the Vandals, Franks, Goths, Visigoths, and Burgundians, under the guidance of such leaders, issue from the North to execute the purposes of God.

A period of political dissolution and chaos is to ensue, during which a new religious society is to exercise a centralizing and organizing power. Of this society Leo claimed to be the divinely ordained head; and his whole energies were put forth to develop and establish the principles of the Papal monarchy. Never was there a point in which a great mind, swayed by ambition, and not controlled by a regard to truth, had a finer opportunity to exercise a creative and organizing power.

In various ways the Bishop of Rome had already obtained great influence. But he was by no means monarch of the Christian world. Indeed never had there been a time when he had rivals so powerful as were now the patriarchs of Alexandria, Antioch, Jerusalem, and especially of Constantinople.

The power of these bishops originated from two sources — one political, the other spiritual. The former was in fact the only source of the extraordinary and despotic powers they were intent on establishing. Of this we have a full illustration in the history of the see of Constantinople. The Bishop of Byzantium was at first but a suffragan to the Bishop of Heraclea, exarch of the diocese of Thrace.

But Constantine made Byzantium a new Rome; and lo, the Bishop of Byzantium soon becomes the leading patriarch in all the East; for it was not fit that the emperor's

bishop should be inferior in rank or power to any of the bishops of the East. His central political position, too, gave him the same means of augmenting his power which the Bishop of Rome enjoyed at the West; and diligently and skilfully did he use them, and rapidly did he gain on the Bishops of Rome in the race.

And if the political basis of the bishop's power were to continue the main one, it was plain that if Old Rome fell, and New Rome stood, the patriarch of Constantinople might finally win in the race.

It was certainly a critical period. Some master spirit was needed fully to develop and establish the doctrine that the power of the Bishop of Rome had a higher origin than that of the Bishop of Constantinople; so that, even if Old Rome fell, his spiritual kingdom might not only remain unshaken, but take her place and rise upon her ruins.

Such a master spirit was needed. In Leo he was found. A Roman by birth, of powerful intellect, indomitable will, dauntless courage, vivid imagination, great power of emotion, a finished education, extensive learning, a majestic person, and fervid eloquence, he was beyond all doubt immeasurably superior, in most of those elements which give power over mind, to all the men of his age. He is worthy to be placed side by side with Nicholas I., Gregory VII., and Innocent III.

But, considering the claims of the see of Rome to be the great preserver of the faith on earth, it is not a little remarkable that Leo is the first theological writer of any ability which the see of Rome produced, the first who has left any important work for the benefit of posterity, if we omit the apostle Peter and the evangelical and primitive Clement.

Before Leo, the leading champions of the faith did not

come from the see of Rome. So far from it was the fact, that the faith would have been betrayed had it been left solely to the Bishop of Rome. Athanasius, Bishop of Alexandria, was the great pillar of the doctrine of the Trinity; whilst Pope Liberius signed an Arian creed. Augustine, Bishop of Hippo, was the great champion of the doctrine of human depravity and the sovereign grace of God; whilst Pope Zosimus became the champion of Pelagianism till compelled by the power and perseverance of Augustine to recant. Popes Julius and Felix, long before Eutyches, had promulgated the Eutychian doctrine, which the whole energy of Leo and after ages labored in vain utterly to overthrow and eradicate.

The great writers of the East and the West, Augustine and Basil, Athanasius and Ambrose, the Gregories and Chrysostom, had adorned their respective sees; whilst Rome remained in a state of comparative intellectual and theological barrenness till Leo arose.

But the moment he appeared on the stage the centre of both ecclesiastical and intellectual power was no doubt at Rome. With a strong hand and a determined will he grasped all the great questions of the age, and made an impress on the world that is felt to this day. He gave a decided turn to theology and to the current of events in favor of the see of Rome; nor, *judging by their standards*, have the partisans of that see erred in calling him LEO THE GREAT.

The acts of his life may be arranged in five classes: —

1. Those which related to the existing interests of the Roman empire as endangered by the barbarians.

2. Those which relate to the powers of the see of Rome.

3. Those which relate to the vindication and establishment of the orthodox system of faith.

4. Those which relate to the use of force in the suppression of heresy.

5. Those which relate to the discipline of the church.

It will be seen at a glance that all his acts except those of the first class related to principles destined to exert a vast influence on all future generations. Whatever may be thought of the character of the Romish church, no one can deny that it was for ages the centre of intellectual and ecclesiastical power for Christendom. No point of vision gives so comprehensive an insight into the religious and political condition of the Christian world for ages. An emotion of sublimity, therefore, fills the mind as we stand at the fountain head of this great river of destiny and watch the elements that are from time to time mingled with it by the presiding spirit at Rome.

1. We have excepted Leo's acts of the first class from the list of such as involve principles destined to affect future ages. They were indeed in his own day more thought of; they occupy a more prominent place in the histories of the age; but they affected simply the question of the earlier or later downfall of Rome. That mistress of the world was thoroughly corrupt. Her measure of iniquity was nearly full. All that Leo could do for her was for a little time to delay her fall. When, A. D. 440, under the weak rule of Valentinian, the safety of Rome was endangered by the alienation of Aetius, the greatest Roman general of the age, and Albinus, a Gallic lord of great power, and this at the very time when the empire was overrun by the Goths, Burgundians, Franks, and Huns, Leo was chosen, as qualified above all others by eloquence, sagacity, and tact, to reconcile them. To effect this, he was sent on an embassy to Gaul. He fulfilled his mission with such success that he stood conspicuous in the eyes of his own generation as a great peacemaker and the savior of the empire from impending ruin.

Again: A. D. 452, when Attila and his Huns, having been

driven by Aetius out of Gaul, had invaded Italy, and, having captured Aquileia, Pavia, and even Milan, the imperial residence, were preparing to lay siege to Rome, Leo was sent at the head of an embassy to him, that he might exert the power of his effective eloquence and address upon the mind of the terrible leader of the barbarians. Without the aid of a vivid imagination, it is easy to invest this transaction with a peculiar and impressive dramatic interest. All hearts were dismayed ; even Aetius trembled before the barbarian hosts ; when lo, the gates of Rome open, and her bishop, in sacerdotal robes and with majestic aspect, goes forth to try the force of intellectual and spiritual arms against the victorious leader of barbarian hosts. To the natural and inherent interest of the scene religious fiction has sought to superadd a new intensity by introducing a miraculous appearance of Peter and Paul to second the eloquence of Leo. It is enough, however, for us to know that the embassy was successful. Attila retired, and Rome for a time was saved. It is added by others that a pestilence in the camp of Attila, the invasion of his own country by Marcian, the prospect of speedy and powerful reënforcements for the Romans, and the stipulation of an annual tribute of two thousand pounds of gold were the real influences that gave power to the eloquence of Leo. Be this as it may, the glory that he has derived from the success of this mission has been great. Yet, after all, it accomplished little for Rome, and still less for the world. It affected, as we have said, no great principle, and it caused but a brief delay of the downfall of Rome. Even the same Leo at a later date in vain exerted his eloquence to deter Genseric from the sack of Rome. Summoned by Eudoxia, the widow of Valentinian, to avenge her on Maximus, who had slain her husband, assumed his throne, and compelled her to marry him, he

plundered Rome, and carried away, not only vast treasures, but also many Romans as slaves. At the request of Leo, he only consented to save the city from the flames.

2. Let us now come to those acts of Leo that related to principles destined to increase in power till they should ingulf all other power in their tremendous vortex. We have already remarked that the power of the Bishop of Rome was originally based upon the political supremacy of Rome. Even Newman, in an argument designed to conduct his disciples into the bosom of Rome, is obliged to admit that the doctrine of the "*regalia Petri*" was undeveloped in the early ages. He intimates, indeed, that it slumbered *in the record*, ready to be developed when needed; but it is a very suspicious fact that the new basis of the claims of the pretended succession of Peter was not discovered till the political basis seemed to be in danger of being subverted by the superior political power of the Bishop of Constantinople. Then the hidden sense of "Thou art Peter" began to open rapidly on the mind of Leo; and with imperious energy he thus sets it forth in his letter to the Bishops of Gaul: "It was the will of our Lord that all nations should hear the truth through the apostolic trumpet. Yet it was also his pleasure that the blessed Peter should preside over the other apostles in the discharge of this duty; so that all divine gifts should flow to the body from him as the head, so that none could partake of the blessings of the kingdom of God who should dare to depart from the rock Peter. This office of Peter Christ proclaimed when he said, '*Thou art Peter*,' &c. Thus the structure of the eternal temple, by the wonderful grace of God, was made to rest on the rock Peter." In all this there is NOW no originality; but in the days of Leo there was need of his master mind to give currency to this doctrine. With reference to him Gieseler

says, "By exalting the authority of the apostle Peter, and *by tracing all his rights to this source*, as well as by his personal qualities and good fortune, he did more than any of his predecessors in extending and confirming the power of the Romish see."

Gieseler also, in section ninety-two, says that "this view was first fully developed by Leo." Bower, however, has shown, from a letter of Innocent I. (A. D. 401–417) to Alexander, Bishop of Antioch, that the merit or demerit of first developing this idea belongs to Innocent. In that letter he derives the prerogatives, privileges, and *jurisdiction* of the Roman see from St. Peter. In view of this Bower remarks, "Innocent may be justly said to have *pointed out* the ground on which the unwieldy fabric of the Papal power was afterwards built." Still it is true, as Gieseler asserts, that Leo first FULLY developed this view. THUS, THEN, INNOCENT I. ORIGINATED IT AND ACCUSTOMED THE EARS OF MEN TO HEAR IT. LEO FULLY DEVELOPED AND TO HIS UTMOST POWER ENFORCED IT. NICHOLAS I., BY THE GREAT FORGERY, ADDED TO ITS POWER. GREGORY VII. ERECTED THE FABRIC, AND INNOCENT III. REIGNED IN THE MERIDIAN SPLENDOR, OF PAPAL GLORY.

Nor was Leo at all deficient in that unprincipled boldness and energy which were essential in order to enforce such claims of authority. This was especially seen in his encounter with that distinguished Romish saint, Hilary, Bishop of Arles and Exarch of the seven provinces of Narbonne. A council of bishops in which Hilary presided had deposed Celidonius, Bishop of Besançon. He appealed to Leo. Hilary denied the right of Leo to receive the appeal and review their proceedings; Leo maintained it. The fifth canon of the council of Nice condemned the usurpation of Leo. Hilary went to Rome to protest against it. Leo arrested and confined him there,

and appointed a day for reviewing the case. Hilary escaped from confinement and fled to Arles. Leo, enraged at his contumacy, reëxamined the case, and, against notorious facts, declared Celidonius innocent, and restored him to his office as bishop. Nor did he stop here: he excommunicated Hilary, deprived him of all jurisdiction, suspended his episcopal functions, and abolished the dignity of exarch, formerly conferred on the see of Arles. Even this did not suffice: he wrote to the Gallic bishops a slanderous letter designed to blast the character and destroy the influence of Hilary. It was in this letter that the doctrine of the divine supremacy of Peter and his successors was first fully developed. His next step was to enlist the imperial power on his side. The weak Valentinian was by him deluded, misinformed, and thus led to confirm by an imperial edict all of his arrogant claims, and to state, in notorious contravention of facts, that the Bishop of Rome had always exercised the powers claimed by Leo. This edict occurs in Leo's works, and no doubt came from his pen. There is nothing in the forged decretals of a later age more thoroughly unprincipled than this conduct of Leo. Hilary never yielded to him, but died under his ban; yet he continued to exercise all the functions of his office as before, respected by all who knew him as one of the most eminent Christians of the age. The Romish church, too, has refuted the slanders of Leo by canonizing him; and even Leo, after the death of Hilary, was inconsistent enough to call him "Hilary of holy memory." Such was Leo the great; such was the manner in which he toiled to lay the broad foundations of the Papal power. Since the Romish church has canonized Hilary, the Romanists are greatly perplexed to know what to say of the conduct of Leo. One author of the Life of Hilary omits his excommunication. Certainly,

if Hilary was a saint, Leo was not; yet both have been canonized. Hilary, perhaps, deserved the honor. On the other hand, the conduct of Leo was too profitable to Rome to pass without reward. It aided to lay the broad basis of all her powers. Therefore she has canonized him also. So, then, both Leo, who excommunicated Hilary, and Hilary, who died under his anathema, were both eminent saints. Consistent Rome!

The same traits of character were displayed by Leo in his obstinate resistance of the twenty-eighth canon of the council of Chalcedon. In this, as we have already stated, was distinctly advanced the doctrine, that the power of the Bishop of Rome as well as of Constantinople was solely of political origin. Of the dangerous tendency of this doctrine Leo was too well aware, and resisted it with implacable hostility; yet it was impossible with any show of historical truth to resist the canon. Leo therefore supplied his lack of argument by imperious obstinacy and falsehood. But the canon of the council remains to this day, an unanswerable proof of the real origin of that great central despotism which at last claimed by divine right the supremacy of the whole Christian world. That large ecumenical council of six hundred bishops expressly say, "Since the fathers, properly conceded eminent prerogatives to the episcopal throne of old Rome, *because of the political supremacy of that city*, (διὰ τὸ βασιλεύειν την πόλιν ἐκείνην,) the divinely beloved fathers of the council of Constantinople, acting on the same principle, assigned equal prerogatives to the episcopal throne of New Rome; thinking it suitable that a city honored by imperial authority and a senate, and enjoying equal political prerogatives with Old Rome, should possess an equal preëminence with her in ecclesiastical authority." The only difference admitted by the council between the two sees was

not one of authority, but of honorary precedence, which was naturally assigned to the see of the oldest of the two cities. This, it is plain, is a doctrine totally subversive of the theory of Leo, that the supremacy of the Bishop of Rome is derived from the divine appointment of Peter to be the head of the church universal. But this is not all. The see of Constantinople was, by the council of Chalcedon, invested with the right of receiving appeals from all other ecclesiastical tribunals whatever. This power, at least in words, was granted without any limitation. And even if, with Bower, we think that it had in reality reference to the Eastern church alone, yet it is plain beyond a doubt that the council decided that the Bishop of Constantinople was entirely independent of the see of Rome. Still further: the universality of their language gave to the Bishop of Constantinople better ground to assume the title of universal bishop, and head of all the churches, and primate of the Christian world than the Bishop of Rome ever had. And when the Western Empire fell he did in fact put forth such claims, greatly to the terror of Gregory the Great, who felt that his own throne was tottering to its fall. When, now, we consider the notorious fact that all churches were at first independent and equal, we shall see how immense was the chasm to be bridged over before the church of Rome could arrive at universal monarchy by divine right over all the churches of the earth. We also see that intrepid forgery and lying were the only materials out of which the necessary bridge could be constructed. The greatness, then, which is involved in founding the Romish power is of necessity based upon such elements; and for such greatness Leo, Nicholas I., Gregory VII., and Innocent III. were eminently distinguished.

Leo could not resist the twenty-eighth canon of the council of Chalcedon except by forgery; and accordingly

he forged, or caused to be forged, an addition to the canons of the council of Nice. The legates of Leo produced in the council of Chalcedon a Latin translation of the sixth canon, in which the see of Rome was said always to have enjoyed the primacy. But the whole council regarded the addition as a forged interpolation; and plainly they were right. It is inconsistent with the context, and has been since omitted in the best Latin translations of the canons. That Leo could retain any character or influence after such an infamous fraud, throws a striking light on the morality of the age. The leprosy of religious lying had so corrupted the nominally Christian community that to be exposed in it seemed to injure no man's character, standing, or influence. Well has inspiration given as one trait of the great apostasy, "Speaking lies in hypocrisy." Leo, after the council of Chalcedon, did not hesitate to profess a sacred regard to the council of Nice, and to oppose the obnoxious Chalcedonian decree by an appeal to his own forged addition to the decrees of Nice. And yet such was his personal influence and power that he was feared alike by the Eastern and Western emperors and by all the civilians and ecclesiastics of the age.

In thus professing a supreme regard to the canons of Nice he was guilty of a gross inconsistency; for the fifth of these canons ordered all appeals to be finally decided by the bishops of each province. Yet he excommunicated Hilary for adhering to this very canon and claiming final authority in the case of Celidonius against the imperious claims of the usurping Bishop of Rome. Again we say, What can be conceived of more unprincipled than the conduct of Leo? Yet for this very conduct Rome has ever regarded him as Leo the Great. And well may she, so long as she retains her arrogant claims; for they are founded on nothing else.

In the transactions which have passed under review we see the germs of some of the greatest developments of subsequent ages. In Leo I. we see the model of Nicholas I., Hildebrand, and Innocent III.; in his contest with Hilary, a preparation for the great controversy as to the Gallic liberties which nearly lost France to the Romish church; in his warfare with the see of Constantinople, the forerunner of the great Greek schism. Any one could easily have foreseen that Constantinople, the great rival of Old Rome, would sooner consent to lie under her anathema than tamely submit to her power.

3. From acts so discreditable to Leo we gladly turn to consider his influence on the doctrines of the church; for here we can find results of his intellectual powers in which orthodox divines, both Romish and Protestant, concur to this day. We refer to his discussion of the great doctrine of THE UNION OF THE TWO NATURES OF CHRIST IN ONE PERSON. After what has been said of his unprincipled policy in extending the power of the see of Rome, it is perhaps little to the credit of the orthodox doctrine of the person of Christ that he should be found to be its great champion, and to have done more than any one person of antiquity in giving it the form in which it is now held. But truth does not cease to be truth even if advocated by an unworthy defender.

The chief work of Leo upon this momentous theme is his letter to Flavianus, Bishop of Constantinople. The circumstances that called it forth were these: Eutyches, reacting from the reputed error of Nestorius, had maintained that the divine and human natures after their union in Christ became ONE NATURE. For this he was condemned and deposed by a provincial council at Constantinople under Flavianus, bishop of that see. Eutyches appealed from the decision to an ecumenical council.

He addressed his appeal in particular to the Bishops of Rome, Alexandria, Jerusalem, and Thessalonica. It was in answer to this appeal and in prospect of this council that Leo wrote his celebrated letter to Flavianus in opposition to Eutyches, in which he developed the true doctrine. This letter was afterwards received as canonical by the council of Chalcedon and by all the orthodox bishops. It was, says Bower, in the Western churches read during the advent with the Gospels. The council of Rome anathematized all who should reject even a word of it. Gregory the Great made it the standard of orthodoxy on that point. The council of Apamea styled it "the true column of the orthodox faith;" and some even caused it to be read to them at the point of death, in proof that they died in the true faith of the church. Such have been the fame and the power of this letter; yet it was not at first received without opposition so violent as to require all the influence and energy of Leo to defend it.

4. Our attention is next naturally called to the influence exerted by Leo on the great question of the use of force and the infliction of civil pains and penalties in the suppression of error. If any who were called at the origin of this question to investigate it, and to give form to the doctrine of the church on the subject, could have had a prophetic vision of such scenes as the massacre of St. Bartholomew, celebrated by the *Te Deums* at Rome, or of the dungeons, stakes, and *autos da fe* of the Inquisition, — had they at all weighed the import of that fearful symbol, a harlot drunk with blood, — with what fearful solicitude would they have entered upon the investigation! But it was destined that early generations should sow the seeds of the system of religious persecution, and future ages reap the harvest of blood. To Leo the bad preëminence does not belong of having originated the system of per-

secution for opinion's sake. But it must be said of him that he strengthened it when it was relatively weak and sanctioned it by his great influence, when, if he had resisted it with all his power, he might have destroyed it forever.

The idea of inflicting civil pains and penalties for opinions sprang naturally out of the alliance between church and state. In the early ages of Christianity it was utterly repudiated. One form of subsequent intolerance was so plausible that it caused little apprehension; it was the suppression of paganism by law, the destruction of heathen temples and implements of idolatry, the confiscation of property consecrated to such uses, and fines on the use of frankincense and libations. These things were done in the reigns of Gratian and Theodosius. Constantine and his immediate successors were tolerant towards the pagans. The edict of Milan indicates the original views of Constantine. It was a charter of religious liberty to all. The spirit of persecution arose under the influence of THE HIERARCHY. Penal laws against heresy *among Christians* preceded the persecutions of pagans. Constantine issued two such laws, Theodosius fifteen, Arcadius twelve, Honorius eighteen. The Arians, Donatists, Pelagians, Manicheans, Priscillianists, and Paulicians were among the more prominent persecuted heretical sects. The Arians in their turn, when in the ascendant, retaliated on the orthodox. But the Roman laws did not punish heresy by death. Banishment, fine, confiscation of goods, infamy, disqualification to buy or sell, exclusion from civil and military honor were the common penalties. According to Mosheim, however, some of the Donatists were put to death A. D. 316, the indignation of Constantine being aroused by their disregard of his decision against them, pronounced after

a personal investigation — their case having been previously investigated by two councils summoned by his authority, and they having been twice before condemned. Of this infliction, however, other historians say nothing; and Giesceler expressly says that the first instance of the judicial execution of a heretic was in the case of Priscillian, A. D. 385, who was, with others of his followers, tried and executed by the usurper Maximus, at the instigation of the Bishops Idacius and Ithacius. Hagenbach also says that the Priscillianists were the first heretics persecuted by the sword.

It is worthy of note that this proceeding at that time *met with general reprobation.* In particular, Martin of Tours and Ambrose of Milan loudly condemned it; and the instigators of the deed were finally expelled from their bishoprics.

Such was the state of the Christian world on the subject of persecution when Leo was called to meet the question, by the flight of large numbers of the Manichees to Rome from Carthage and the provinces which the Vandals under Genseric had overrun. A letter from Turribius, Bishop of Astorga, called his attention to the revival and spread of the heresy of Priscillian in Spain. Leo had now a glorious opportunity to set forth the true principles of religious liberty and to rectify the errors of preceding years. There was, it is plain, deep feeling in the church against punishing heretics by death, and the guilt and folly of all civil pains and penalties for erroneous opinions could have been clearly shown. The authority of the earlier fathers could have been easily adduced against them. Tertullian had said, "Religion does not compel religion;" Origen, "Christians should not use the sword;" Lactantius, "Coercion and injury are unnecessary; for religion cannot be forced. Barbar-

ity and piety greatly differ from each other: nor can truth be conjoined with violence, or justice with cruelty. Religion is to be defended, not by killing, but by dying; not by inhumanity, but by patience." Cyprian had ascribed to Christ alone the right to punish for opinions. Had Leo fallen back upon such authorities, and employed his great abilities in defence of religious liberty, how glorious had been his reward! He could have turned back the Christian world to the true and lofty ground on which they once stood and averted the infamy of future ages. But how could a prelate, whose great object was to exalt the authority of his own see above that of all others, appreciate the dignity and glory of such an enterprise? Power, centralization, rule were his great ideas; to subjugate the human mind to ecclesiastical authority, not to give it liberty, was his great aim. His conduct may be inferred from these principles. It may be also inferred from the fact that in later times Maimbourg appeals to the writings of Leo to prove that heresy is a capital crime and may be justly punished with death. Leo, then, is one of the main fountain heads from which has issued that river of blood which in after ages deluged the world. How little could he comprehend the influence on after ages of a few words written by him in defence of the system of religious persecution!

It is true that in the case of the Manichees he did not resort to capital punishment; nay, he says that it was repugnant to the spirit of the church, and to that lenity in which she places her chief glory, abhorring to shed the blood even of the most detestable heretics. But the church of Rome has in all ages made the same profession. She has never shed the blood of heretics — not she! The true test is this: Has she ever justified the civil magistrate in shedding it? Has she ever enjoined it upon him so to

do? So, in this case, the true test to be applied to Leo is this: How did he regard the execution of Priscillian and others by Maximus? Did he justify and defend it? Or did he, like Martin of Tours, reprobate and abhor it? To answer these questions, we only need to read his letter to Turribius, who had implored his assistance against the Priscillianists. In this he condemns their doctrines as impious and detestable; declares that all who tolerate heresies are no less guilty than those who embrace them; and justifies the execution of Priscillian and some of his disciples by Maximus. This is the letter to which Maimbourg appeals to prove that heresy may justly be punished by death.

But, even where Leo did not resort to the penalty of death, he used every other form of persecution with the utmost severity. He stirred up Valentinian to pass a law confirming all the persecuting edicts of his predecessors against the Manichees. Banishment, confiscation, exclusion from civil and military employments and honors, incapacity to give or receive by will, to sue at law or make a contract, and compelling the whole community to act as irresponsible informers against them, — these were the penalties attached to these laws; and these Leo did not deem inconsistent with that lenity of the church in which she places her chief glory.

Some have, indeed, attempted to defend the execution of Priscillian on the ground of the immoralities of which he was guilty and to which his system tended; but, when we call to mind that the Romish party defend the murder of the Albigenses and Waldenses on the same ground, we ought to be suspicious of such a defence. The opinions of Priscillian were, indeed, grossly erroneous as they are now set forth. Neander says of them, that, "so far as we can gain any knowledge of them from the meagre

accounts of their adversaries, Dualism and the emanation theory were combined together in them — elements related to Gnosticism and Manicheism. Their moral system, as their doctrine required, was rigidly ascetic. It enjoined austerities of all sorts, and in particular celibacy. The charges laid against them of dissolute conduct are, to say the least, not sufficiently well authenticated." Maximus, indeed, alleged that Priscillian confessed his crimes ; but Neander distrusts the confession if made, as probably involuntary and extorted by the rack. It should also be borne in mind that, after heretics have been executed, there is a uniform tendency in their persecutors to defend themselves by bearing false witness against their victims. Indeed it is always easy to change heretical contumacy into the crime of rebellion against the civil powers.

It is, however, but fair to Leo to say that his is not the only great name of that age to whom the advocates of persecution may appeal for support. On a name far greater than his own the same opprobrium rests — even that of Augustine, Bishop of Hippo. He was originally tolerant in his views ; but becoming, as it would seem, impatient in consequence of the perversity of the Manichees and Donatists, he was led to advocate and defend the use of force. "It was by Augustine," says Neander, "that the theory was proposed and founded which contained the germs of that whole system of spiritual despotism, of intolerance, and persecution which ended in the tribunals of the Inquisition." By this it cannot be meant that the practice of persecution had not begun before Augustine, but that he first devised those sophistical arguments which in after ages were used in its defence. He did not defend it on the ground that force in itself tends to produce direct conviction of truth, but that by suffering the mind may be so affected that it shall at last seek to know the truth. This

he illustrated by a reference to the discipline of the providence of God and of a father in his family. He seemed not to notice that such discipline is not for error, but for sin, and that it involves no sense of violated rights; whereas all efforts to convince by force do involve a sense of injustice and tend to reaction. But wretched as this sophistry is, falling in as it did with the tendencies of the age, it passed for argument. But sophistry much less subtle was resorted to by Leo in defence of the system of persecution to which he stood committed. In his letter to Turribius he says, with reference to the execution of Priscillian, "Such a use of the sword has been advantageous to the exercise of the lenity of the church, who, although content to give ecclesiastical decisions and averse to shed blood, is nevertheless aided by the severe laws of Christian princes; since those who fear bodily punishment will be more readily disposed to seek spiritual salvation." One might almost suppose that these were the words of some gentle inquisitor of modern days whose tender heart revolts from shedding blood, but is intent on saving the souls of his victims by the terrors of dungeons, the rack, the scaffold, and the fires of an *auto da fe.*

5. We now come to consider the fifth and last class of the acts of Leo—namely, those relating to the sacraments and discipline of the church.

These topics, it must be conceded, much occupied his thoughts, and occur very frequently in his letters. And yet he accomplished little in these particulars that left a bold and definite impress on future ages. Indeed some of his decisions have since been reversed and branded as heretical by the church of Rome. This is particularly true of his decision on the effects of the baptism of heretics. The present doctrine of the Romish church is, that such baptism is not devoid of saving power, but remits sin,

confers grace, and sanctifies as really as the baptism of the church. But Leo decided that those baptized by heretics received nothing but the external form of baptism, and still need an imposition of hands, and an invocation of the Holy Ghost by the church, in order to receive the inward power and sanctification of baptism.

The celibacy of the clergy, one great pillar of the Papal edifice, Leo found already enjoined by a decree of his predecessor, Siricius, A. D. 385. He merely extended the prohibition to subdeacons, who had before been exempt from the law. Here, too, Leo failed to exert his power to check the progress of the Gnostic and ascetic apostasy. This pernicious interdiction of marriage to the clergy was totally unknown in the first three centuries. In the fourth, Jerome tells us that the married clergy were preferred to the unmarried by the majority of the community. In the celebrated council of Nice, A. D. 325, it was proposed to enjoin continence on the clergy who were already married; but Paphnutius, one of the most eminent prelates of the time, himself unmarried, vindicated the purity of the marriage state, and protested against imposing on the clergy burdens that they could not bear. The council, influenced by him, refused to enact the canon proposed. Still Paphnutius was in favor of celibacy in the clergy not already married. Sixty years after this, the decree of Siricius was promulgated, enjoining celibacy on the clergy, and soon after it was enjoined by councils in Africa, Gaul, Spain, and Germany. This resulted so directly from the spirit of the great Gnostic apostasy then coming to its crisis that Leo might have utterly failed if he had opposed it. But it would have been glorious even to fail in such an attempt. But nothing of the kind could be rationally expected from him; nothing of the kind was attempted by him. He sanctioned a practice which has

in all ages made the Romish church, literally as well as spiritually, "the mother of harlots and of abominations of the earth." The evils of the system did indeed at length lead to a reaction towards the marriage of the clergy, as we have stated. But Gregory VII. resisted this, and confirmed the present pernicious system.

CHAPTER VI.

PERIOD OF GREGORY VII., THE PATRON SAINT OF THE ROMISH BISHOPS OF THE UNITED STATES.

We have called the period from the eleventh to the sixteenth century the Papal period. It is eminently such. It discloses the theory and practice of Popery in their perfection.

It may with no less propriety be called the period of Gregory VII., for he was the great master builder who combined the forgeries and frauds of all preceding ages, augmented by some of his own, into the model of that gigantic ecclesiastical despotism that during four centuries reigned sole monarch of Christendom.

It becomes us, as Americans, to feel a peculiar interest in this period. The bishops of the Romish church who reside in these United States have seen fit to introduce into this free land the festival of that pontiff by whom this system of centralized despotism was founded and by whose principles it was established. He is therefore, in a peculiar sense, their patron saint.

It is well that they have taken this ground. They are parts of the great central corporation. Each of them is bound to the pope by a feudal oath of which Gregory was the author. These men know its import and to what principles it commits them. They also know that his canonization implies a full sanction of these principles.

Is it not well, then, for Americans to understand what they are?

We have seen what materials Leo I. and Nicholas I., with their fellow-laborers in the same cause, had prepared. At the accession of Gregory VII. the time to use them had fully come.

Two things were to be effected. The bishops were to be detached from all earthly sovereigns, and as subjugated vassals to be bound to the pope as their supreme lord by feudal oaths. The bishops also, and especially the pope, their head, were to be emancipated from subjection to the Emperor of Germany and other civil rulers, and made an independent spiritual power. Nor was this all. The kings of Europe were to be subjected to him as his subjects and vassals. To carry out the last part of this great scheme Gregory needed forgeries of his own — for which, as we shall see, he was never at a loss. Let us now consider the execution of his plan.

GREGORY ASSAILS HENRY IV.

The imperial power had passed from the Frankish to the German emperors. The popes had risen from the degradation into which they fell for a time after the Papacy of Nicholas I. The sceptre of the German empire was not swayed by an emperor of undisputed and resistless authority like Otho the Great. On the other hand, Henry IV., a youth, was enfeebled by a rebellion among his Saxon subjects. There was also, to a considerable extent, a disposition among the barons of the empire to take sides with the pope against Henry, at least until they had reduced the power and prerogatives of the emperor. There is no reason to doubt that there were just causes of

complaint against Henry; but it was not a regard to them, but a purpose to emancipate the Romish church from the imperial power and to establish a theocracy over kings, that impelled Gregory in his usurping career.

It was a right of the emperor to invest the Romish bishops in the empire with the insignia of spiritual and temporal authority, receiving from them at the same time an acknowledgment of his sovereignty and promises of allegiance. Gregory determined to wrest the whole of this authority from the emperor and to vest it in himself. He attacked him almost immediately after he had ascended the imperial throne and when weakened by the revolt of the Saxons. Alleging that the power of the emperors had been abused by the sale of bishoprics and otherwise, he commanded Henry to relinquish his prerogatives to the pope. Henry of course refused to comply with the insolent demand. Hereupon the pope summoned Henry to appear before him to answer to charges to be preferred against him. Henry, enraged at such usurping insolence, summoned a council at Worms and deposed Gregory and appointed a successor. Gregory then, in a council at Rome, deposed the emperor, and by authority received as he alleged from Peter, released his subjects from their allegiance and forbade them to obey him. Thus was opened a new era in the history of the Papacy and of the world.

In this act of deposition no reference at all was made to any complaints of the subjects of Henry against him. The only crime for which he was deposed was rebellion against St. Peter in the person of Gregory.

This was the first act in a campaign of centuries. It inaugurated a new theocracy on earth. It disclosed a plan to make all kings but the humble vassals of the holy see of Rome.

Had there been no civil war and no hostility to Henry

the deposition would have been powerless. As it was, it raised against him a powerful party, who determined to regard him as deposed and to appoint a successor unless Henry would submit to the pope and obtain absolution. And now the imperial majesty was degraded indeed. Urged by the danger of losing his crown, in midwinter, and at the expense of much toil and suffering, Henry crossed the Alps into Italy, and at the fortress of Canossa humbled himself before the pope and sought absolution. Gregory determined to use his power to degrade him to the uttermost. Three days he refused to see him, and kept him standing in the cold air imprisoned between the outer and inner walls of the castle, barefooted and in the garb of a penitent. Nor would he at last give the unconditional absolution that Henry demanded. He restored him to communion, but forbade him to reign until he had been tried before himself in a German council that was at hand.

A large party of the Italian subjects of Henry, indignant at the insolence and usurpation of the pope, rallied around him ; and, thus encouraged, he refused to go to the council, and again defied the pope. Hereupon a successor, Rodolph, Duke of Swabia, was appointed in Germany, to whom Gregory gave the crown, and from whom he received a feudal oath, as his vassal.

Henry, however, defeated and slew Rodolph, and at last banished Gregory from Rome, established another pope as his successor, and from him received the imperial crown.

GREGORY'S PRINCIPLES TRIUMPH.

Gregory died in exile at Salerno ; but his successors inherited his spirit and principles and carried on the war

which he had begun, and at the end of a century had gained the victory. In the days of Innocent III., to use the words of Hallam, "The maxims of Gregory VII. had been matured by more than a hundred years, and the right of trampling upon the necks of kings had been received, at least among churchmen, as an inherent attribute of the Papacy. 'As the sun and the moon are placed in the firmament,' (such is the language of Innocent,) 'the greater as the light of the day and the lesser of the night: thus are there two powers in the church — the pontifical, which, as having the charge of souls, is the greater; and the royal, which is the less, and to which the bodies of men only are intrusted.' Intoxicated with these conceptions, (if we may apply such a word to *successful* ambition,) he thought no quarrel of princes beyond the sphere of his jurisdiction." In another place he says, "The noonday of Papal dominion extends from the pontificate of Innocent III. inclusively to that of Boniface VIII.; or, in other words, through the thirteenth century. Rome inspired during all this age the terrors of her ancient name. She was once more the mistress of the world, and kings were her vassals."

THE CANON LAW.

Then was fully developed the canon law, based on the forged decretals, but rising even above them in extravagance of claims. The decretals of Gregory and of other pontiffs after him, especially of Innocent III., form a large portion of its substance. To exalt the Papacy above all earthly power is its great aim. It expressly declares that "the pope does not fill the place of a mere man, but of the true God on earth." It declares his divine right to depose monarchs and to absolve subjects from their oaths of

allegiance. In short, it ascribes to him all the rights and prerogatives of God, and some which he does not claim. God never claimed superiority to the laws of right or the power to dispense with them. It was reserved for the Pope of Rome to make this claim. Thus has he exalted himself above all that is called God or worshipped; thus has he, as God, sat in the temple of God, showing himself that he is God.

THE BISHOP'S OATH.

Of the Papal supremacy over kings enough has been said. The subjugation and centralization of the bishops were no less complete. By the law of celibacy they were detached from all local interests and ties; and, to complete the work, the regulation, that no bishop should exercise his functions until confirmed by the pope, resulted in binding them all to him by a feudal oath as his conquered vassals. Of this regulation Hallam says, "It was one of vast importance, through which, beyond, perhaps, any other means, Rome has sustained, and still sustains, her temporal influence as well as her ecclesiastical supremacy." Such is the origin and such the influence of the odious, humiliating, and disgraceful bishop's oath. No rightminded man can regard without pity the degeneracy of the miserable men who take it.

When we consider how gross the forgeries on which the Papal supremacy of jurisdiction is based, how directly and expressly it is in violation of the laws of Christ, and at war with the just liberty, equality, and independence enjoyed by the pastors of churches in the early ages, it will at once become apparent how utterly degraded is the position of all Romish bishops and how infamous the oath by which they are bound. That oath is as follows: —

"I, N., elect of the Church of N., from henceforward will be faithful and obedient to St. Peter the apostle, and to the holy Roman church, and to our lord the Lord N., Pope N., and to his successors canonically coming in. I will neither advise, consent, or do any thing that may lose life or member, or that their persons may be seized or hands any wise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall intrust me withal, by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman Papacy and the royalties of St. Peter, saving my order, against all men. The legate of the apostolic see, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges, and authority of the holy Roman church, of our lord the pope, and his foresaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in any counsel, action, or treaty in which shall be plotted against our said lord and the said Roman church any thing to the hurt or prejudice of their persons, right, honor, state, or power; and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power, and as soon as I can will signify it to our said lord, or to some other by whom it may come to his knowledge. The rules of the holy fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates I will observe with all my might and cause to be observed by others. Heretics, schismatics, and rebels to our said lord or his foresaid successors I will to my utmost power persecute and wage war with. I will come to a council when I am called unless I be hindered by a canonical impediment. I will by myself, in person, visit the threshold of the apostles every three years, and give an account to our lord and his foresaid successors of all my pastoral office, and of all things any wise belonging to the state of my church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust, and will in like manner humbly receive and diligently execute the apostolic commands. And, if I be detained by a lawful impediment, I will perform all the things afore-

said by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity or else having a parsonage ; or, in default of these, by a priest of the diocese ; or, in default of one of the clergy (of the diocese,) by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out by lawful proofs to be transmitted by the foresaid messenger to the cardinal proponent of the holy Roman church in the congregation of the Sacred Council. The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor any wise alienate, — no, not even with the consent of the chapter of my church, — without consulting the Roman pontiff. And, if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God and those holy Gospels of God."

The real nature and origin of this oath cannot be hidden for a moment. It regards the pope as a feudal monarch, and makes every bishop his sworn vassal — obliged to come at his call, keep his secrets, defend his interests, assail, and if possible destroy, his enemies the heretics, and in all things be an obedient slave to his will.

Let the origin of this oath, then, never be forgotten. Let the principles and practice of the age of Gregory VII., Innocent III., and Boniface VIII. be recalled and reviewed as set forth in the first part of this work. Let the import of "the royalties of St. Peter," and "the rights, honors, privileges, and authority of the holy Roman church of our lord the pope and his foresaid successors" be interpreted in the light of the principles and practice of the age in which the oath originated. All these the Romish bishops who reside in America are sworn to "preserve, defend, increase, and advance." Consider what is implied in "the APOSTOLIC DECREES, ordinances, or disposals, reservations,

provisions, or mandates." Does not this include the canon law, in which the temporal supremacy of the pope is carried to the highest point? Does it not include the deposing power, the absolution from oaths, perfidy to heretics, the persecution of heretics, and other similar doctrines of the canon law? But why ask this question as to the persecution of heretics? Does not the oath expressly demand the promise "to persecute and wage war with heretics, schismatics, and rebels to our said lord the pope to their utmost power"? It is in vain to try to evade the import of this part of the oath, as does Bishop Kenrick, by saying that it denotes merely moral warfare by the truth. This is an evasion worthy only of a Jesuit. Was the duty of bishops towards heretics so understood in the age of Gregory, when the oath first originated? Is it so understood in the canon law which the bishop has sworn to observe?

Let it be noticed that this oath binds by its own force to obey the pope's decrees independently of a general council. It is an oath that in reality represents the views of THE ITALIAN PARTY; that is, of the highest advocates of the Papal power. It is an oath framed by the head of the Roman court. Call to mind, now, the expressions of hatred, abhorrence, and utter detestation with which the popes even at this very time speak of the principles of religious liberty on which this nation is founded, and their steadfast purpose to oppose to their progress an iron will, and the conclusion is plain: either the bishops who take the oath are perjured, or else they do and will, to their utmost energy, coöperate with the pope to subvert our civil and religious liberty, and in place of them to establish the intolerant, persecuting, and bloody despotism of the pope. But perjury to himself the pope never allows. In his own behalf he sanctions and enjoins it; but against himself it is an unpardonable sin.

Such, then, are the institutions of the canonized Gregory, whom our American bishops honor as a saint. We commend them to the careful consideration of American freemen.

It was by the same Gregory also, although before his Papacy, that the present mode of electing the popes by cardinals was introduced. This was another important step in the work of securing the independency of the Papacy of all secular power, and it has contributed greatly to the strength and perpetuity of the whole Papal system.

GREGORY'S IMPOSTURES.

We have said that Gregory resorted to forgery and fraud in carrying out his purpose of making the monarchs of Europe his vassals. Of this we find a striking case in a pretended quotation of his from what he asserts to be a statute of the Emperor Charlemagne, declaring that France, as a feudatory of the holy see, was bound to pay an annual tribute called Peter's pence. He declared that this tribute was, by order of Charlemagne, collected yearly at Puy, in Velai, at Aix-la-Chapelle, and at St. Giles. This statute was lodged, as he says, in the archives of St. Peter's Church. This absurd pretence was in substance a second and revised edition of the old forgery of the donation of Constantine. Yet he insisted upon the tribute upon this ground.

So he set up a claim that Spain originally belonged to Peter, and on this ground authorized Count Euvulus to conquer those parts of it occupied by the Moors in his name, and to hold them as a feudatory and tributary of St. Peter. He demanded tribute also of all the Christian kings of Spain on the same ground.

He claimed Hungary from King Solomon as a gift to Peter from Stephen, the first Christian king. Solomon resisted the demand on the ground of allegiance to the emperor, but was driven from the throne by his cousin Geisa; and on him Gregory conferred the kingdom on condition that he would be his vassal, and not that of the emperor. In like manner he laid claim to Corsica, Sardinia, Dalmatia, Russia, Denmark, Poland, Saxony, and England, as fiefs of the apostle Peter. In Italy the Normans, masters of Apulia, Calabria, and Sicily, the Dukes of Benevento, Capua, and Aversa, and other princes, swore allegiance to Gregory, lest if they did not he should stir up other monarchs to invade them. A more barefaced system of imposition, fraud, and villany was never practised; and yet it is only a consistent extension of the principles of the forged decretals. All of these proceedings were carried on by Gregory in a style of eminent Papal sanctity and authority. The details may be found in his letters and in Bower's Lives of the Popes. On these proceedings Hallam remarks, "It was *convenient* to treat this apostle as a *great feudal suzerain;* and the legal principles of that age were dexterously applied to rivet more forcibly the fetters of superstition."

Such is the morality of St. Gregory VII., the patron saint of the Bishops of Rome who sojourn in these United States. But in all this he has but followed sainted popes of other ages. All the great architects of the Romish Babylon have been men of a kindred character. Bold, energetic, aspiring, intelligent, in ages of darkness they have, on principle and without scruple, resorted to the use of forgery and fraud to establish their usurped authority over a subjugated world.

CHAPTER VII.

CHARACTERISTICS OF THE DISPENSATION OF GREGORY VII.

We have traced the formation of the Romish corporation to the time of its maturity and full development.

Let us now consider some of the characteristics of the age when it developed itself without impediment.

First of all it follows from the necessity of the case that it must have been eminently a period of credulity. It was, of necessity, entirely devoid of the critical and historic spirit. To a great extent all men lived in an unnatural, mythical, dreamy world; this was the inevitable result of that training to which the barbarous nations had been long subjected by means of that widespread system of pious fraud which has been described and the false system in which it resulted. The whole energy of the ecclesiastics of Western Europe was put forth to develop and cultivate habits of credulity as the basis of hierarchal power. The whole European mind was thus immersed into a lake of credulity, until it was thereby steeped and impregnated in all its faculties, and, even in its very essence, with credulity. Such were the ages sometimes miscalled the ages of faith.

The consequence of this was, that the system introduced and established operated with immense, with inconceivable, power. Bungling as were the forged decretals, the donation of Constantine, and other similar forgeries, yet, being

fully believed, they exercised an equal power with the word of God.

Nor is the existence of the scholastic divinity inconsistent with this statement. That was, no doubt, a powerful development of systematizing and of logic; but the premises were furnished by the hierarchy, and were to be received without dispute, on peril of anathemas and excommunications. History and intelligent criticism had no place in their studies. Hence they did not detect or expose the forged decretals nor any of the frauds of other ages. They ground in the great mill of the Papacy like blinded Samson in the mill of the Philistines. Nay, more: they forged new shackles for humanity by developing and defending the peculiar doctrines of the Papacy, such as transubstantiation, purgatory, and the seven sacraments.

It is a natural result from the preceding statements that this was an age of profound superstition. The world was darkened by false views of God and the unreal terrors of the Papacy. The excess of terror produced in the boldest minds by excommunication is to us inconceivable, and an interdict was the climax of horrors. An interdict was the suspension of all the ordinary offices of religion throughout a whole province, or kingdom, commonly for the sin of some ruler. It was designed by the pope to subdue the refractory spirit of such ruler by the terrors of his subjects. In the ages of the deepest credulity it was as if the sun was turned into darkness and the moon into blood — as if the stars were falling from heaven and all the powers of heaven were shaken. By it God was eclipsed, heaven shut up, and hell opened. "The churches," says Hallam, "were closed, the bells silent, the dead unburied, no rite but those of baptism and extreme unction performed. The penalty fell upon those who had neither partaken nor could have prevented the offence; and the

offence was often but a private dispute, in which the pride of a pope or bishop had been wounded. They were issued not unfrequently against kingdoms; but in particular districts they continually occurred." With regard to the policy of Rome in issuing such interdicts Hallam justly remarks, "No stretch of her tyranny was, perhaps, so outrageous as this."

The terrors of excommunication, though commonly not so widespread, were equally vivid and overpowering. The church not only excluded from communion, but with all her power poured odium upon her victims. In the words of Hallam, "They were to be shunned like men infected with leprosy by their servants, their friends, and their families. Two attendants only (if we may trust a current history) remained with Robert, King of France, who, on account of an irregular marriage, was put to this ban by Gregory V.; and these threw all the meats that had passed his table into the fire. Indeed the mere intercourse with a proscribed person incurred what was called the lesser excommunication, or privation of the sacraments, and required penitence and absolution. In some places a bier was set before the door of an excommunicated individual and stones thrown at his windows — a singular method of compelling his submission! Every where the excommunicated were debarred of a regular sepulture, which, though obviously a matter of police, has, through the superstition of consecrating burial grounds, been treated as belonging to ecclesiastical control."

In this age also there was an entire subversion of all moral principle in the constant effort of the pope and his corporation to exaggerate the guilt of heresy, — that is, of resistance to their decisions and their authority, — and to extirpate it by fire and sword. If any, repelled by the gross immorality of the clergy, had recourse to the Bible

for a purer religion, it mattered not if they manifested every element of the Christian character. It was in vain that they were chaste, temperate, industrious, benevolent, compassionate, intelligent, and in all respects pure in heart and life: the one sin of heresy — that is, resistance to the pope — outweighed it all. On the other hand, fraud, perjury, lust, uncleanness, murder, violence, plunder were all transmuted into virtues by the popes, and rewarded with the pardon of sin and the promise of heaven if they were but employed for the church in the extermination of heretics. The whole history of the crusades against the Albigenses, of which Innocent III. was the life and soul, is full of illustrations of the truth of these remarks. Nor was it enough to torture and murder the pure and the innocent. Slander was added; and those crimes of impurity which rendered the Romish clergy justly infamous were falsely imputed to their pure and innocent victims.

So utterly had the church thus perverted the moral sense of the masses that they entered with rapturous joy on the work of massacre if heretics were to be the objects of assault. In these works of blood the popes were ever the mainspring, and ecclesiastics their most infuriated instruments. Moreover the whole bloody work was done under the forms of religion, and massacres the most atrocious were celebrated by *Te Deums*.

During the Papacy of Innocent III. the Romish system was at its highest point of development. He is the most perfect imbodiment of the system. And yet it was he who first fully and on a great scale incorporated into the fundamental law and practice of the church the principles of fraud, perjury, robbery, and murder in the extirpation of heretics.

His crusades against the Albigenses cannot be thought of to this day without a thrill of horror. Take but one

act out of that great drama of horrors. The army of brutal and fanatical crusaders whom Innocent had stirred up by indulgences and promises of heaven to the work of blood poured like a torrent into the province of Languedoc, on the Gulf of Lyons. Here and in the adjacent province of Provence were the chief abodes of the Albigenses. The crusaders assailed Beziers, a city containing about fifteen thousand inhabitants; but as from the castles and villages around men, women, and children had fled to it, from forty to sixty thousand people were concentrated there. As soon as the crusaders took the place their victims crowded to the churches; and, by way of supplication for mercy, the bells were tolled. In vain — the churches were deluged with blood. In one alone seven thousand corpses were counted. All were slaughtered to the last living creature, the houses were plundered, and the city burned. Not a building remained — not a human being was left alive. All this and other similar scenes of horror Innocent stirred up the crusaders, by bulls, and briefs, and promises of reward, to undertake and execute; and he sanctioned and applauded them when done. The community of the Albigenses was the most civilized, intelligent, moral, religious, and refined in Europe. For this reason they saw the abominations of the Papacy and revolted, adopting the true doctrines of the word of God. For this very reason, too, Innocent determined on their utter extermination; and, as the slow processes of trial were too tardy in their operation, he determined to effect a summary extermination without trial; and, as in the case of the Gunpowder Plot, the death of a few Papists was not to be thought of when compared with ecclesiastical utility. By such measures this first reformation was totally extinguished. So prodigious was the slaughter, so freezing the terror, that the church, says Shoberl,

seemed completely to have gained her end. The worship of the reformed Albigenses ceased, their teachers were slain, and only a few scattered exiles remained. But even this did not satisfy Innocent. These, too, must be tracked and hunted out. For this purpose he established a body of inquisitors; and, after some modifications, this arrangement resulted in the infamous and permanent tribunal of the Inquisition.

The principles of perjury, treachery, robbery, and murder thus inaugurated by Innocent and sanctioned by the church, both by theory and example, descended as a legacy to the popes of other ages. They stimulated the hierarchy to the persecution of the Lollards, the disciples of Wickliffe in England, for about a century and a half; to the persecution and death of Jerom of Prague, John Huss, and their followers in Bohemia; to the long-continued and intensely cruel persecutions of the Waldenses in northern Italy; and finally to the extended leagues framed to slaughter and exterminate the Protestants of Europe after the reformation of Luther. Well does inspiration depict this abandoned and profligate body as a harlot drunk with the blood of the saints. Nor need we wonder that the highest indignation of God is manifested towards this unparalleled series of crimes. In view of the blood of saints found in her, the holy inhabitants of heaven are called on to praise God for his avenging judgments on her; and in view of such ineffable crimes they say hallelujah, whilst her smoke goes up forever and ever.

PAPAL HATRED OF THE BIBLE.

Another striking characteristic of this age is found in the fact that the hostility of the Romish corporation to

the Bible was first fully developed and that prohibitions were issued against its use in the vernacular tongues of Europe.

The feelings of hostility to the popular reading of the Bible manifested by the Romish church at this day are well known. Can any thing be more striking than the fact that the great Romish saint, Gregory VII., took the lead in the enterprise of depriving the people of the Bible? In January, 1080, Vratislaus, Duke of Bohemia, desiring leave to have divine service performed in the common tongue of the people, — that is, the Sclavonian, — Gregory gave him the following reply: "As you desire us to allow divine service to be performed among you in the Sclavonian tongue, know that I can by no means grant you your request, it being manifest to all who will but reflect that it has pleased the Almighty that the Scripture should be withheld from some, and not understood by all, lest it should fall into contempt or lead the unlearned into error. And it must not be alleged that all were allowed in the primitive times to read the Scriptures, it being well known that in those early times the church connived at many things which the holy fathers disapproved and corrected when the Christian religion was firmly established. We therefore cannot grant, but absolutely forbid, by the authority of Almighty God and his blessed apostle Peter, what you ask, and command you to oppose to the utmost of your power all who require it."

Thus did this pretended vicar of Christ repeal the command of the great Head of the church, "Search the Scriptures," forbidding them even to be read in public divine worship in the vernacular tongue.

And yet during this period the Albigenses and Waldenses, as well as Wickliffe and the Lollards in England, did obtain and study the Bible in their own tongues. The

CATHOLIC PRIESTS BURNING BIBLES AT CHAMPLAIN, N. Y., 1842.

vigilance of Rome, however, early sought to guard against this source of danger. In 1229 the council of Toulouse passed a decree against the Waldenses and Albigenses, forbidding them to have the Bible translated into the vulgar tongue. Similar prohibitions were issued in England.

The aim of such prohibitions is twofold — to defend the hierarchy from exposure; and also to keep an absolute monopoly of scriptural truth in their own hands, so as to subject the people perfectly to their power.

Against such prohibitions Wickliffe said to the pope, "A prohibition of reading the sacred Scriptures, and a vanity of secular dominion, would seem to partake too much of a disposition towards the BLASPHEMOUS ADVANCEMENT OF ANTICHRIST." He then condemns the hatred of the Romish corporation to the gospel, their claims of infallibility, their crowding to Rome to obtain dispensations and to "PURCHASE A CONDEMNATION OF THE SACRED SCRIPTURES AS HERETICAL."

In England the penalty for daring to read the Bible in the vernacular tongue was TO BE BURNED ALIVE. The inquisitors and ecclesiastics carried on a persecution against the disciples of Wickliffe, for a century and a half on this ground, and many were burned alive. In 1519 seven persons were burned at Coventry, having been convicted of the crime of having the Scriptures in their possession, or portions of the same. Such scenes were extensively repeated. All of the Bibles also were burned that could be obtained — an example which Romish priests in this land are intent to follow.

Thus was the first full development of the Papacy in the period of Gregory, the patron saint of American bishops, signalized by a systematic proscription of the word of God. In the ancient church such a course was unknown. All were exhorted to read and study the word of God.

But, when the Romish corporation had completed their structure of forgery and fraud, it was fit and reasonable that they should regard the word of God in the hands of the people as their irreconcilable and unconquerable enemy, even as they do to this day.

PECULIAR DOCTRINES OF POPERY.

This introduces another remarkable characteristic of this period. It was the period in which the most powerful and unscriptural peculiarities of Popery were fully developed, established by supreme authority, and consolidated into a system. It has been often stated that there were such peculiarities; but the time of their incorporation as authorized parts of the system has not been distinctly considered. Is it not, then, a striking fact that these great peculiarities are not venerable for antiquity, but are the comparatively late products of the fifth class of popes? It is also noteworthy that these last-established doctrines are the main sinews of the power and the sources of the profit of the Romish corporation. These peculiarities are the highest forms of the Papal supremacy—the servitude of the bishops, the celibacy of the clergy, auricular confession, penances, purgatory, the seven sacraments, and especially transubstantiation and masses.

It is not denied of course that the celibacy of the clergy existed before this age. But it was fast going into disuse when Gregory arose; and he and his successors enforced it as never before.

Of the Papal supremacy and the subjugation of the bishops enough has been said. Nor is it necessary to add any thing on the subject of the confessional, which is a product of this period.

The immense utility of the doctrine concerning purgatory as a source of income to the priests has also been set forth. This doctrine also was established during this period.

The doctrine of seven sacraments was also first fully developed and established in this age. The doctrine of transubstantiation and of masses which has ever since been a prime source of priestly power and an inexhaustible mine of wealth, deserves particular notice under this head.

The profound learning and the unquestionable candor of Ranke will give great weight to the following testimony on these points from his History of the Reformation: —

"The question, at what periods and under what circumstances the distinguishing doctrines and practices of the Romish church were settled and acquired an ascendency, merits a minute and elaborate dissertation.

"It is sufficient here to recall to the mind of the reader that this took place at a comparatively late period and precisely in the century of the great hierarchical struggles.

"It is well known that the institutions of the seven sacraments, whose circle embraces all the important events of the life of man and brings them into contact with the church, is ascribed to Peter Lombard, who lived in the twelfth century. It appears upon inquiry that the notions regarding the most important of them, the sacrament of the altar, were by no means very distinct in the church itself in the time of that great theologian. It is true that one of those synods which, under Gregory VII., had contributed so much to the establishment of the hierarchy, had added great weight to the doctrine of the real presence by the condemnation of Berengar; but Peter Lombard as yet did not venture to decide in its favor. The word *transubstantiation* first became current in his time; nor was it until the beginning of the thirteenth century that the idea and the word received the sanction of the

church. This, as is well known, was first given by the Lateran confession of faith in the year 1215; and it was not till later that the objections which till then had been constantly suggested by a deeper view of religion gradually disappeared.

"It is obvious, however, of what infinite importance this doctrine became to the service of the church, which has crystallized (if I may use the expression) around the mystery it involves. The ideas of the mystical and sensible presence of Christ in the church were thus imbodied in a living image; the adoration of the host was introduced; festivals in honor of this greatest of all miracles, incessantly repeated, were solemnized. Intimately connected with this is the great importance attached to the worship of the Virgin Mary, the mother of Christ, in the latter part of the middle ages.

"The prerogatives of the priesthood are also essentially connected with this article of faith. The theory and doctrine of the priestly character were developed; that is, of the power communicated to the priest by ordination 'to make the body of Christ' (as they did not scruple to say) 'to act in the person of Christ.' It is a product of the thirteenth century; and it is to be traced principally to Alexander of Hales and Thomas Aquinas. This doctrine first gave to the separation of the priesthood from the laity, which had indeed other and deeper causes, its full significancy. People began to see in the priest the mediator between God and man.

"This separation, regarded as a positive institution, is also, as is well known, an offspring of the same epoch. In the thirteenth century, spite of all opposition, the celibacy of the priesthood became an inviolable law. At the same time the cup began to be withheld from the laity. It was not denied that the efficacy of the eucharist in both kinds was more complete; but it was said that the more worthy should be reserved for the more worthy — for those by whose instrumentality alone it was produced. 'It is not in the participation of the faithful,' says St. Thomas, 'that the perfection of the sacrament lies, but solely in the consecration of the elements.' And in fact the church appeared far less designed for instruc-

tion or for the preaching of the gospel than for the showing forth of the great mystery; and the priesthood is, through the sacrament, the sole depositary of the power to do this. It is through the priest that sanctification is imparted to the multitude.

"This very separation of the priesthood from the laity gave its members boundless influence over all other classes of the community.

"It is a necessary part of the theory of the sacerdotal character above alluded to that the priest has the exclusive power of removing the obstacles which stand in the way of a participation in the mysterious grace of God: in this not even a saint had power to supersede him. But the absolution which he is authorized to grant is charged with certain conditions, the most imperative of which is confession. In the beginning of the thirteenth century it was peremptorily enjoined on every believer as a duty to confess all his sins, at least once in a year, to some particular priest.

"It requires no elaborate argument to prove what an all-pervading influence auricular confession and the official supervision and guidance of consciences must give to the clergy. With this was connected a complete, organized system of penances.

"Above all, a character and position almost divine was thus conferred on the high priest, the Pope of Rome; of whom it was assumed that he occupied the place of Christ in the mystical body of the church, which embraced heaven and earth, the dead and the living. This conception of the functions and attributes of the pope was first filled out and perfected in the beginning of the thirteenth century. Then, too, was the doctrine of the treasures of the church, on which the system of indulgences rests, first promulgated. Innocent III. did not scruple to declare that what he did God did through him. Glossators added that the pope possessed the uncontrolled will of God; that his sentence superseded all reasons. With perverse and extravagant dialectics, they propounded the question, whether it were possible to appeal from the pope to God, and answered it in the negative; seeing that God had the same tribunal as the

pope, and that it was impossible to appeal from any being to himself.

"It is clear that the Papacy must have already gained the victory over the empire—that it could no longer have any thing to fear either from master or rival—before opinions and doctrines of this kind could be entertained or avowed. In the age of struggles and conquests, the theory of the hierarchy gained ground step by step with the fact of material power. Never were theory and practice more intimately connected.

"Nor was it to be believed that any interruption or pause in this course of things took place in the fifteenth century. The denial of the right of the clergy to withhold the cup was first declared to be heresy at the council of Constance. Eugenius IV. first formally accepted the doctrine of the seven sacraments. The extraordinary school interpretation of the miraculous conception was first approved by the councils, favored by the popes, and accepted by the universities in this age.

"It might appear that the worldly dispositions of the popes of those times, whose main object it was to enjoy life, to promote their dependants, and to enlarge their secular dominions, would have prejudiced their spiritual pretensions. But, on the contrary, these were as vast and arrogant as ever. The only effect of the respect inspired by the councils was, that the popes forbade any one to appeal to a council under pain of damnation. With what ardor do the curialist writers labor to demonstrate the infallibility of the pope! John of Torquemada is unwearied in heaping together analogies from Scripture, maxims of the fathers, and passages out of the false decretals for this end. He goes so far as to maintain that, were there not a head of the church who could decide all controversies and remove all doubts, it might be possible to doubt of the Holy Scriptures themselves, which derived their authority only from the church; which, again, could not be conceived as existing without the pope. In the beginning of the sixteenth century, the well-known Dominican, Thomas of Gaeta, did not hesitate to declare the church a born slave, who could have no other remedy against a bad pope than to pray for him without ceasing."

PECUNIARY EXTORTIONS.

In this age also was developed a system of pecuniary extortions that it is hard either to imagine or believe until we study the most authentic records of the age.

To understand its extent, we must divide these exactions into two classes — those needed to sustain the extravagance of the Roman court and to execute their vast plans for governing the world ; and those that were designed to support and enrich the secular clergy and the various monastic orders in each particular nation.

Gregory's demand of tribute in the form of Peter's pence comes into the first class ; and in this way immense sums were raised. The pope also managed to derive an immense income from a trade in bishoprics and livings. A small degree of this traffic aroused the tender conscience of Gregory to depose Henry ; but by the popes it was practised without modesty or limitation. They contrived also to obtain immense profits for their favorites and tools at Rome by setting up claims to the right to interfere, not only in the election of bishops, but also in the conferment of benefices in the various dioceses of all Europe. The power of the patronage of the President of the United States can give but a faint idea of the power of patronage thus wielded by the pope. Take one single example from the history of England, our motherland. In the thirteenth century, Gregory IX., the great systematizer of the canon law, filled all the best benefices in England with his Italian priests. It was alleged, as Hallam states, in a remonstrance in the name of the whole nation, that they drew from England, in the middle of the thirteenth century, sixty or seventy thousand marks a year — a sum far exceeding the royal

revenues. A similar state of things existed in France and Germany. These Italian favorites were allowed to employ curates, and, as non-residents, to live in luxury and ease. Some of them were thus enabled to hold from the pope fifty or sixty preferments.

The popes also at length imposed a tax on the national clergy; and then the rapacity of Papal exactions was without bounds. Hallam states that "the usurers of Cahors and Lombardy residing in London took up the trade of agency for the pope; and in a few years he is said through them, partly by levies of money, partly by the revenues of benefices, to have plundered the kingdom of nine hundred and fifty thousand marks — a sum equivalent to not less than fifteen millions sterling at present."

Immense amounts were also extorted from all newly-appointed bishops for the conferment of the pallium, or bishop's cloak. The cost of a pallium for Mainz in Germany was twenty thousand gulden, assessed on the several parts of the see. Three hundred thousand gulden, it was calculated, were thus yearly absorbed from Germany by Rome.

In view of such exactions of all kinds, Edward III. addressed a strong remonstrance to Clement VI., declaring that they were intolerable and must be remedied. But it was of no avail. Shoberl states that in 1376 the commons in Parliament presented to the king an urgent remonstrance, affirming, what seems almost incredible, that "the taxes paid to the pope yearly amounted to five times as much as the taxes paid to the king."

On this point F. Shoberl says, —

"The rapacity of the popes, who, as we have seen, claimed the right of nominating to all benefices and made the exercise of it a source of prodigious wealth, had for many years excited violent murmurs, not in England only, but throughout all Christendom. By such

means Pope John XXII. was enabled to leave at his death twenty-two millions of florins in his coffers. 'This prodigious treasure,' says Fleury, 'was amassed by the industry of his holiness, who reserved for himself the reversion of the benefices of all the collegiate churches in Christendom, alleging that he did so to prevent simony. Moreover by virtue of this reservation he never directly confirmed the election of any prelate, but promoted a bishop to an archbishopric, and put an inferior bishop in his place: hence it frequently happened that the vacancy of an archbishopric or a patriarchate occasioned six promotions or more, producing large sums of money to the apostolic chamber.'

"When Innocent VI. sent Philip de Cabassole to Germany to levy the tenth of all the ecclesiastical revenues, the prelates of that country loudly complained of this new exaction. 'The Romans,' said one of them, exhorting his brethren to oppose it, 'have always looked upon Germany as a gold mine, and invented divers means of exhausting it. What doth the pope give to this kingdom but letters and words? Let him dispose of all benefices as far as the collation goes; but let him leave the revenues to those who perform the duties. We send money enough to Italy for divers merchandises, and to Avignon, [where the Papal court was then residing,] for our sons who are studying there or soliciting, we will not say buying, benefices. All of you well know that large sums of money are every year carried from Germany to the court of the pope *for the confirmation of prelates, for the grant of benefices, for the prosecution of suits and appeals to the holy see, for dispensations, absolutions, indulgences, privileges, and other favors.* In all times the archbishops confirmed the elections of the bishops, their suffragans. It was Pope John XXII. who in our time wrested this right from them by violence. And now the pope is again demanding from the clergy a new and unheard-of subsidy, threatening with censures such as will not give it or as shall oppose it. Stop the beginning of the evil, and suffer not this disgraceful servitude to be established.'"

It appears from this statement that Papal ingenuity

exhausted itself in devising various modes of obtaining money. Who does not understand the immense trade in indulgences carried on by them and their agents in all Europe?

So, too, dispensations from impediments to marriage were a constant source of revenue. To this must be added pilgrimages, jubilees, and other ingenious modes of deluding the people and filling the pope's coffers with their hard-earned wages.

Besides all this, immense sums were obtained by the mendicant friars — that all-pervading Papal army. From Germany, for example, shortly before the reformation, they collected, according to Ranke, a yearly revenue of one million gulden.

It must be borne in mind also that the secular clergy as well as the monasteries drew largely on the resources of the people. The monasteries and regular clergy held about one half of the land of Europe, and besides, by the various kinds of spiritual traffic already described, absorbed the earnings of the people.

I do not affirm that by the locusts — who, under their leader Apollyon, issued from the smoke of the bottomless pit to prey upon men and to torment them — God meant to describe the Romish corporation, and monks, and clergy, under their leader the pope. But, however this may be, one thing is plain — no symbol can better describe them and their deeds. One long, loud, universal cry went up throughout Europe, alike from kings, nobles, and people, of the rapacious and plundering spirit of Rome and her myrmidons. None but those who experienced it can ever conceive how great was the plague. The language of the times labors in vain to express it. Even imagination fails and is powerless.

Such is one of the most remarkable aspects of this

period — a period well deserving the study of Americans. It was the period created by the principles of Gregory VII., the very pontiff whom the Romish bishops of this country have chosen as the patron saint of America.

PAPAL MORALITY.

As the main claim of the Papal corporation is, that it is the only true and holy church, and the only author of holiness, we ought to find in this age of its supremacy abundant evidence of the truth of such claims. It is needless to say that we shall seek for them in vain. On the other hand, in this age a degree of moral corruption was developed in the Roman court and in the community the depths of which it is almost impossible to fathom and the atrocity of which is beyond description.

The celibacy of the clergy, as has been shown, in this period had thoroughly debauched the whole European world. The selfish, treacherous, and rapacious policy of the Papal court at length utterly corrupted the policy of kings. Machiavelli, in his Prince, did but apply to the state the Papal principles as to ecclesiastical expediency. Kings, following Papal maxims, justified and employed perjury, perfidy, poisoning, and secret murder for state ends. Of all these things the court of Rome had furnished abundant examples. It seemed to be God's purpose to develop the true tendency of the maxims of the Papal court in the atrocious life and death of Alexander VI. Sismondi declares that by reason of such extreme corruption "the sixteenth century was marked by an entire abandonment of all morals, honor, and virtue." Steinmetz, in his history of the Jesuits, says, "In Italy, amidst its splendor of arts and science and its talk of religion, morals are so cor-

rupted that public shame is utterly lost; the vices of individuals even the most remarkable for their riches, rank, and position exhibit a front of brass in the boastful impudence of guilt. Nothing is concealed — nothing disgraces." "It seems as if men look on crime as their meals — with an appetite or not, as the case may be; but all is natural; children grow up like their parents — born in the midst of wickedness, how can they be otherwise?" Of the religion producing such results he says, "It was not Christianity, but a timeserving, political, sensual, lascivious, avaricious system formed by the passions and intellect of men."

In a review of the life and works of Machiavelli, Macaulay thus speaks of his most famous work: —

"It is indeed scarcely possible for any person not well acquainted with the history and literature of Italy to read without horror and amazement the celebrated treatise which has brought so much obloquy on the name of Machiavelli. Such a display of wickedness, — naked, yet not ashamed, — such cool, judicious, scientific atrocity, seem rather to belong to a fiend than to the most depraved of men. Principles which the most hardened ruffian would scarcely hint to his most trusted accomplice, or avow, without the disguise of some palliating sophism, even to his own mind, are professed without the slightest circumlocution, and assumed as the fundamental axioms of all political science."

After trying and rejecting various modes of accounting for such a moral phenomenon, he comes to the conclusion that Machiavelli was a kind, well-meaning man, but that the morals of Italy had been so debased by the Papacy that neither he nor any one around him had any idea that there was any thing wrong or immoral in his book. He says, —

"There is no reason whatever to think that those amongst whom he lived saw any thing shocking or incongruous in his writings. Abundant proofs remain of the high estimation in which both his works and his person were held by the most respectable among his contemporaries. Clement VII. patronized the publication of those very books which the council of Trent in the following generation pronounced unfit for the perusal of Christians. Some members of the democratical party censured the secretary for dedicating the Prince to a patron who bore the unpopular name of Medici; but to those immoral doctrines which have since called forth such severe reprehensions no exception appears to have been taken. The cry against them was first raised beyond the Alps, and seems to have been heard with amazement in Italy. The earliest assailant, as far as we are aware, was a countryman of our own, Cardinal Pole. The author of the Anti-Machiavelli was a French Protestant."

This is what the mother of harlots and of abominations effected for Italy and Rome. Let us now see what she did for France and Avignon during the seventy years' residence of the Papacy there after Boniface VIII. Wickliffe was sent on a mission to the Papal court to secure the correction of abuses in England. The mission was vain; but not so his opportunities of observation. It affected him as Rome at a later day did Luther. Shoberl says, —

"If no immediate result was obtained by this mission, still the opportunities which it afforded Wickliffe for observation convinced him that the system of the Papal court and its doctrines were equally corrupt. These convictions he did not fail to express on his return in the boldest manner. He insisted that the Scriptures contain all truths necessary to salvation, and that in them only is to be found the perfect rule of Christian practice; he denied the authority of the pope in temporal matters; proclaimed that he was the man of sin, the son of perdition, described by St. Paul, 'Sitting as God in the temple of

God, showing himself that he is God,' and denounced him as Antichrist. These doctrines Wickliffe openly taught and maintained ; and well he might, for at this period the popes themselves, their court, and the clergy in general, pampered by the wealth which their rapacious arts were incessantly supplying, exhibited a corruption of morals, a depravity, a licentiousness scarcely to be conceived, much less described. In assuming the sacerdotal office they seemed to have vowed utterly to discard all that mankind had been accustomed to call virtue. It is impossible to read without profound horror the description given by Petrarch, himself a churchman, of the dissoluteness of the Papal court in the fourteenth century while resident at Avignon ; and all contemporary accounts prove that he is not chargeable with having recurred in his picture to the poet's license. 'You imagine,' he writes in a letter to a friend, 'that the city of Avignon is the same now that it was when you resided in it. No ; it is very different. It was then, it is true, the worst and vilest place on earth ; now it is become a terrestrial hell, an abode of fiends and devils, a receptacle of all that is most wicked and abominable. What I tell you is not from hearsay, but from my own knowledge and experience. In this city there is no piety, no reverence or fear of God, no faith or charity ; nothing that is holy, just, equitable, or humane. Why should I speak of truth, where not only the houses, palaces, courts, churches, and the thrones of popes and cardinals, but the very earth and air seem to teem with lies ? A future state, heaven, hell, and judgment are openly turned into ridicule as childish fables. Good men have of late been treated with so much scorn and contempt that there is not one left among them to be an object of laughter.' In the same letter he declares that the more profligate a man was, the more certain he was of preferment in the church.

"It is no wonder that, amidst so deep a corruption of manners in those whose lives should be patterns to the other classes of society, the vices of the clergy were standing subjects of satire in every country of Europe, and especially England, in the fourteenth century. The poems of Chaucer abound in passages of this kind ; and

the Ploughman's Tale is one continued satire upon the clergy for their gross ignorance, cruelty, covetousness, simony, vanity, pride, ambition, drunkenness, gluttony, lechery, and other vices. This profligacy gave rise to an opinion, which universally prevailed, that the coming of Antichrist was at hand. We are told indeed that, in 1364, Dr. Nicholas Orem, a celebrated preacher, in a sermon before the pope and cardinals, undertook to demonstrate this proposition from the enormous corruption and the intolerable abuses of the church. Even Petrarch, though not scrupulous in regard to doctrines and ceremonies, was so shocked at the gross depravity of the Papal court that he applied that passage in the book of Revelation concerning Babylon, the mother of harlots and of all abominations, to the city of Avignon, where, as it has been observed, the pope then resided."

It is not until we understand such a state of shameless moral debasement that we can regard as credible what is nevertheless a fact, that, at the close of the council of Lyons, Cardinal Hugo dared to utter to the citizens, as a brazen joke, the following address, descriptive of a fact: "My friends, we have conferred on this place a great benefit. When we came here there was a number of houses of ill fame; but now there is but one; but that one extends from the eastern to the western gate of the city."

The infidelity that reigned at Avignon no less developed itself at Rome. On this subject Macaulay says,—

"During the generation which preceded the reformation that court had been a scandal to the Christian name. Its annals are black with treason, murder, and incest. Even its more respectable members were utterly unfit to be ministers of religion. They were men like Leo X.; men who, with the Latinity of the Augustan age, had acquired its atheistical and scoffing spirit. They regarded these Christian mysteries of which they were stewards just as the Augur Cicero and the Pontifex Maximus Cæsar regarded the Sibylline books and the pecking of the

sacred chickens. Among themselves they spoke of the incarnation, the eucharist, and the Trinity in the same tone in which Cotta and Velleius talked of the oracle of Delphi or of the voice of Faunus in the mountains. Their years glided by in a soft dream of sensual and intellectual voluptuousness. Choice cookery, delicious wines, lovely women, hounds, falcons, horses, newly-discovered manuscripts of the classics, sonnets and burlesque romances in the sweetest Tuscan, just as licentious as a fine sense of the graceful would permit; plates from the hand of a Benvenuto; designs for palaces by Michael Angelo; frescoes by Raphael; busts, mosaics, and gems just dug up from among the ruins of ancient temples and villas, — these things were the delight and even the serious business of their lives."

Such was the ineffable malignity of the influence of the Roman corporation, falsely called a church, when in its full development and in its highest glory. How, then, must it have appeared in the sight of a pure and holy God? We know how; for prophecy has informed us what he will declare concerning it when the hour of his judgment is fully come. Then will he set it forth as being a habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird; a great sorceress and harlot, making all nations drunk with the wine of the wrath of her fornication, and herself drunk with the blood of the saints.

PART IV.

THE JUDGMENT OF GOD AND THE BURNING OF BABYLON.

CHAPTER I.

BABYLON ON FIRE.

On the morning of the 10th day of December, 1520, the inhabitants of Wittemberg, in Germany, were aroused and filled with amazement by the breaking out of a great conflagration at the east gate of the city. The intelligence of this conflagration at once spread as on the wings of the wind, and wherever it came it no less aroused and amazed the world. It was but the emblem of a greater conflagration which had then broken out, and which has continued to burn to this day, and which is destined still to burn with fiercer flames until Babylon the great is utterly burned with fire by the avenging judgment of her almighty Judge. From that day to this intense efforts have been made to extinguish the mighty conflagration. The great fire company of the Jesuits was formed for this especial end, and have labored manfully, but in vain. It

still burns, and will burn till the avenging judgment of God is completed.

Not least of all does the conflagration rage in this land. The very fundamental principles of our civil and religious institutions are devouring fire to the great Babylon; for which reason earnest efforts are now made to quench their fiery energy. But all shall be in vain.

But let us draw near and consider the burning in Wittemberg. Of it we find the following authentic account: "This 10th day of December, in the year 1520, at the ninth hour of the day, were burned at Wittemberg, at the east gate, near the Holy Cross, ALL THE POPE'S BOOKS, the *Decree*, the *Decretals*, the *Extravagante* of Clement VI., Leo X.'s last bull, the *Angelic Sum*, Eck's *Chrysoprasus*, and some other works of Eck's and Emser's. Is not this new?"

What was this last bull of Leo X.? It was the bull of excommunication of one Martin Luther. What had he done? He had in the year 1517 seriously interfered with the trading operations of the great corporation in the sale of indulgences for the professed purpose of building St. Peter's Church at Rome. When called to account, he had refused to retract what he had said. When called on to dispute, he had refused to be beaten in an argument. When the authority of the pope was quoted against him, he had dared to call in question that authority, as of modern origin. When the forged decretals were quoted against him, though at first silenced, not knowing them to be forged, he at last discovered the imposture, and dared to denounce the pope and his forgeries. When pressed by the authority of councils, he dared to declare that councils were not infallible, and had erred, and that the Bible alone was infallible. He had dared, moreover, to appeal to the German princes to arouse themselves and resist the usurpa-

tions and aggressions of the pope. He had dared to assail the celibacy of the clergy, and the pope's temporal as well as his spiritual monarchy, and to demand that all things should be reduced to order according to the word of God and the testimony of history.

This, in brief, was what Martin Luther had done; and in truth it would seem to have been enough, if there were any virtue in bulls, to call for one of the most roaring kind and the most terrific energy. Accordingly it came; and we have seen its reception by Luther, and its doom.

But the burning of the bull was not the most significant part of the proceedings. With it were burned the forged decretals and the canon law. Astonishing audacity! So, then, the very foundations of Babylon the great are utterly burned with fire.

Who, then, had the courage, at that age and in those circumstances, to do that deed? I answer, It was not by the courage of man that it was done, but by the courage of God. Nor did it express human passion. It was but an outward manifestation of the righteous judgment of the invisible yet present and avenging God.

When Luther began, he had not the remotest conception of the issue to which he should come. He believed in his heart that the pope had, by the will of God, supreme authority in the church. He trembled, step by step, as he encountered those deeprooted prejudices which had enslaved him as well as the rest of Europe. But God would not let him rest. His word was in him like a fire in his bones as truth after truth was revealed to him; and he was weary with forbearing and could not stay. God, too, who fits his instruments for his work, had fitted him to encounter the men and the system with whom he had to deal. They were impudent, and stiffnecked, and hardhearted, and rebellious; but God made his face strong

against their faces and his forehead strong against their foreheads. As an adamant, harder than a flint, he made his forehead against their impudence and audacity.

When our souls have been filled with indignation, in view of the inconceivable abominations and atrocious slaughters of the Papacy, it is a joy to find that God has at length given to one man energy and courage, by words and by acts, to express the indignation of God. A brief account of the conflagration at Wittemberg has been given in the words of Luther himself. Let us now draw near and take a more full view of the scene as depicted by D'Aubigne:—

"On the 10th of December a placard was posted on the walls of the University of Wittemberg, inviting the professors and students to be present at nine o'clock in the morning at the eastern gate, near the Holy Cross. A great number of doctors and students assembled; and Luther, walking at their head, conducted the procession to the appointed place. How many burning piles has Rome erected during the course of ages! Luther resolves to make a better application of the great Roman principle. It is only a few old papers that are about to be destroyed; and fire, thinks he, is intended for that purpose. A scaffold had been prepared. One of the oldest masters of arts set fire to it. As the flames rose high into the air the formidable Augustine, wearing his frock, approached the pile, carrying the Canon Law, the Decretals, the Clementines, the Papal Extravagants, some writings by Eck and Emser, and the pope's bull. The decretals having been first consumed, Luther held up the bull and said, 'Since thou hast vexed the Holy One of the Lord, may everlasting fire vex and consume thee!' He then flung it into the flames. Never had war been declared with greater energy and resolution. After this Luther calmly returned to the city; and the crowd of doctors, professors, and students, testifying their approval by loud cheers, reëntered Wittemberg with him. 'The decretals,' said Luther, 'resemble a body whose face is meek as a young

maiden's, whose limbs are full of violence like those of a lion, and whose tail is filled with wiles like a serpent. Among all the laws of the popes, there is not one word that teaches us who is Jesus Christ.' 'My enemies,' said he on another occasion, 'have been able, by burning my books, to injure the cause of truth in the minds of the common people, and destroy their souls; for this reason I consumed their books in return. A serious struggle has just begun. Hitherto I have been only playing with the pope. I began this work in God's name; it will be ended without me and by his might. If they dare burn my books, in which more of the gospel is to be found (I speak without boasting) than in all the books of the pope, I can with much greater reason burn theirs, in which no good can be discovered.'

"Luther had reëntered Wittemberg. On the morrow the lecture room was more crowded than usual. All minds were in a state of excitement; a solemn feeling pervaded the assembly; they waited, expecting an address from the doctor. He lectured on the Psalms—a course that he had commenced in the month of March in the preceding year. Having finished his explanations he remained silent a few minutes, and then continued, energetically, 'Be on your guard against the laws and statutes of the pope. I have burned his decretals; but this is merely child's play. It is time, and more than time, that the pope were burned; that is, (explaining himself immediately,) the see of Rome, with all its doctrines and abominations.' Then, assuming a more solemn tone, he added, 'If you do not contend with your whole heart against the impious government of the pope, you cannot be saved. Whoever takes delight in the religion and worship of Popery will be eternally lost in the world to come.'

"'If you reject it,' continued he, 'you must expect to incur every kind of danger, and even to lose your lives. But it is far better to be exposed to such perils in this world than to keep silence. So long as I live I will denounce to my brethren the sore and the plague of Babylon, for fear that many who are with us should fall back like the rest into the bottomless pit.'

"We can scarcely imagine the effect produced on the assembly by this discourse, the energy of which surprises

us. 'Not one among us,' adds the candid student who has handed it down, 'unless he be a senseless log of wood, (as all the Papists are, he says parenthetically,) doubts that this is truth pure and undefiled. It is evident to all believers that Dr. Luther is an angel of the living God, called to feed Christ's wandering sheep with the word of God.'"

Here we have beyond all doubt the judgment of God, uttered by one of his servants whom he had raised up and qualified to engage in the great work upon which the interests of the church and the world and the glory of God were suspended.

He had prepared the way for the work by the removal of the seat of the Papacy to Avignon, in France, after the death of Boniface VIII., and by the great and terrible schism that followed soon after it was removed again to Rome. For fifty years there were two rival lines of popes, each anathematizing the other and denouncing each other's crimes with about equal truth. Europe was nearly equally divided between them; and, as Bonnechose says, "The nations that were subject to the pope, and bent the knee before this new divinity, knew not where to find their idol." Though the council of Constance healed the schism, it did not obliterate from the mind of Europe the questionings to which it gave rise. And as the arrogance, and rapacity, and immorality of the court of Rome increased, kings and people were so alienated, that, when Luther burned the pope's bull, the pope could not induce the secular powers to burn him; and soon one half of Europe was in open revolt against the Papal corporation.

From that day to this the conflagration has gone on in different parts of the great city. In some parts it has been for a time extinguished by torrents of blood. But it is a fire kindled by God, the Omnipresent, the Almighty. Before it can be quenched, God must be dethroned.

CHAPTER II.

THE FIRE OF GOD

WHAT, then, are those great elements of truth through which God develops his fiery energy and by which he will at last utterly consume Babylon the great?

It is greatly for our interest to understand these truths. Our civil institutions as well as our religious are based upon them; and between them and the Papal corporation there is a necessary, an inevitable, a mortal conflict. One or the other must die.

The vital principle of the Romish corporation, as we have seen, is, that it is God's avowed purpose in communicating his grace to mankind to act through a corporate body; and that they are that body, under the pope, their head.

In direct antagonism to this is the great truth that, in communicating his grace to man, it is not God's purpose to limit himself to act through any one corporation whatever, much less through the corporation of Rome. On the other hand, it is his purpose, and ever has been, to act at his pleasure through individuals, and to array them against any and all corporations whenever necessary to rebuke their negligence of duty or disobedience to God.

It will not be denied, not even by a Romanist with any reverence for God, that God is able, if he pleases, to manifest himself to individuals in all ages, independently of any corporation; to illuminate them, to sanctify them,

to avert mental disease, to give them wisdom, courage, discretion, zeal, energy, and in all things to qualify them to do his will. None but an atheist can deny that God has the power to do this.

The question is simply one of fact. It is this: Is it God's will to do this? To this the Papists reply, No; the Protestants, Yes.

Here, then, is the issue; and there neither is nor can be a greater issue than this. It is an issue that divides the world, and the decision of which will agitate the world as with an earthquake.

The claim of any corporation, on any ground, of a monopoly of the grace of God, is the great source of spiritual despotism and of religious and civil bondage. It is the source of all ecclesiastical arrogance and ambition. It is an impious invasion of the rights of individual minds in God and of the rights of God in individual minds. It assails the principles on which God has organized society, not only in this, but in all worlds. It is a direct warfare with the purposes and with the omnipotence of God.

And yet it is upon this claim that the corporation of Rome is based. This corporation arrogates the right to come between God and all individuals whatever. No one can come to God but through them; nor will God come to any one but through them. Outside of themselves there is no God, no radiance of heaven; all is empty of divine grace and dark as the bottomless pit.

This is the great, the impious, the malignant, the all-comprehending, the heaven-daring, the God-defying lie of Romanism. It is a lie on earth; it is a lie in all worlds; it is at war with the very nature and structure of all created minds.

Never will the human mind be properly developed,

never will man have true freedom, never will society be truly organized till this is properly understood.

Let us, then, look into this matter. If we once thoroughly understand it, we shall need to consider little else in order to see the impious and damnable nature of the claims of Rome. As Americans, and as lovers of our country and of the world, we are specially called on to go to the very roots of this question. We are bound to dig deep, till we are sure that all of our principles and institutions are based on the solid rock of eternal truth.

It is a question of deep interest, What is God's design in raising up this nation? What is the destiny of our institutions, and what their dangers? The usual answer among us has been, To aid in the work of destroying the despotisms of the old world; and their chief danger is from the Papacy and its connected civil systems. A new answer has lately been given: Our chief danger lies in our revolt from the Papacy. Nothing but the Papacy can save us.

One thing is plain — nothing but God can save us; and he will not save us unless we acknowledge and defend his rights in the human soul and the rights of the human soul in him. I propose to develop them; to show their relations to all organizations, civil or ecclesiastical; and to demonstrate that the claims of the Popish hierarchy are at war with them all.

GOD'S RIGHTS IN THE SOUL AND OF THE SOUL IN GOD

God's rights in the soul will be disclosed by studying, both in the soul and in his word, his design in making it, its relations to God, and the principles of his law. From both sources we learn that God did not design to make

the soul capable of independent perfection — that is, perfection in the separate and independent use of its own powers. On the other hand, the soul was either designedly, or more probably of necessity, made and left imperfect in itself, and unable to gain its true destiny without a concurrent action of God in and through it. Thus no plant has in itself the power of perfect development and growth out of its proper relations to the soil, air, light, heat, and water, that are designed to nourish and develop it. Now, as these elements are to the development of a plant, so is God to the development and perfection of the mind. All created minds have a natural and an eternal need of God in order to retain moral and intellectual health and to secure a beautiful and perfect development.

This necessity is so founded in the nature of things that it cannot be suspended. The idea that any mind can be to itself as a god, knowing good and evil, and that it is or can be perfect in itself without a constant concurrent influence of God, is the root of pride and all falsehood; it is an essential revolt from God and all truth. It was the primal sin and ruin of Satan; it is the radical element of his most fatal temptations in this age of pride and of the worship of human reason.

Let us, then, look at the correlation of God and of the human mind. As God is infinite in intellect, in love, in sympathy, in power; and as he fills all time and all space by his existence, attributes, and kingdom; and as of the increase of his kingdom there is to be no end; and as the mind was made to know him and be blessed in his love, — it was made with power to conceive of infinitude in intellect, emotion, sympathy, time, space, numbers, and power, but not to fill its own conceptions. It was made to be filled with all the fulness of God, and with nothing besides. He is the natural complement of the soul; and in him it lives and is perfected.

Hence the primary law of the mind is direct conscious unity with God in thought, love, and will. "He that dwelleth in love dwelleth in God and God in him. Ye shall know that ye are in me and I in you. Because I live, ye shall live also. I live; yet not I, but Christ liveth in me. Thou art the Fountain of life. In thy light shall we see light." Hence God's rights in the soul involve the right to insist that no created being or corporation shall attempt to interfere with or to prevent this direct union of the soul to God, this conscious personal contact of the soul with God.

The rights of the soul in God correspond. The soul has a right to claim at all times this personal access to God, this conscious personal union to him and life and perfection in and by him. No man or body of men have a right to attempt to monopolize it any more than to monopolize the right to breathe the air or to see the sun. These are the fundamental rights of God and of every created being in his universe. No personal rights, no laws of organization, can rise above them. They are the very basis of the universe — irrepealable, eternal.

Let us study the relations of these principles to faith. The mind of man was made to rest in a certain knowledge of spiritual truth. But the centre of all truth is God; for he is the greatest of objects to be known, and the Creator of all existences besides himself, and rules throughout the universe, and works all things after the counsel of his own will. Of him, through him, and to him are all things. Hence he is the Author of all truth; he sees it in all its relations and harmonies; and he is the Sun who, by his illuminating power, makes the system in its symmetry visible to other minds.

It is therefore the glorious prerogative of God, and of God alone, to give to any mind that highest certainty of

spiritual truth which is necessary to give rest to the soul. The mind, being imperfect in itself, cannot, by any process of reasoning and power of its own, put itself in that state of clear and certain perception of the system in which it is, except by that concurrent action of God and the soul for which it was made. To a soul in this state God is a constant, unsetting Sun, in whose light all truth is seen in its true colors and proportions. It is not a state of mysticism or enthusiasm, (using these terms in the common bad sense,) but a state of calm intellectual and moral health and life, in which God guides and aids in the study of all truth, whether disclosed in the structure and laws of the mind itself, or of the body, or of the material world, or by providence, or by the revealed Scriptures, and gives a point of vision from which to see all truth.

This concurrent action of the divine and human mind is the highest element of the faith by which God keeps the soul holy unto salvation. There is a natural faith, involving all that the mind can do to produce belief by a logical exercise of its own powers. But it does not satisfy the wants of the mind; it does not give rest to all its powers; it does not give that certainty and repose for which it longs. The concurrent action of God with the mind introduces a supernatural element, and thus perfects faith, meets all the demands of the mind, and gives it rest in God. In his light it sees light and is certain. (See 1 John. ii. 26, 27.)

This leads to no neglect of evidence or means of knowledge. It impels to the study of the mind as made in the image of God, and therefore the key to unlock his mind to the soul, to the study of his works, and providence, and word, as parts of one harmonious disclosure of God and his plans in divers ways. It uses all parts of the system of truth, and neglects none.

Hence it is a right of God that all souls shall come directly to him for faith; and it is the right of all souls thus to come. Indeed it is absurd to think of gaining it in any other way, and an invasion of the rights of God and of man to affirm that any man or body of men can stand between God and the soul as essential to faith.

This state of faith, I have said, is supernatural; not because it does not correspond with the natural and original state of the mind, but because all men are fallen, and depraved, and separated from God by sin. Hence the need of atonement, pardon, and regeneration by the Holy Spirit in order to bring the mind into this state of faith. Hence all efforts to reach God except through Christ fail of producing faith, because they do not convince of sin, purify and forgive, and truly reunite to God. All such efforts land in infidelity, pantheism, or atheism.

MODES OF DIVINE ACTION IN SOCIETY.

Thus have we considered God's direct action on the soul and the rights growing out of it. Besides this, God resorts to two indirect modes of action on the soul — one through individuals, another through organizations. But these are always subordinated to his rights as it regards the first great law. God, then, is pleased to sanctify individual minds and act and speak through them, producing by the influence of creatures on creatures a new series of effects. To do this is God's great delight. He can train and form individual minds exactly to his will, and then utter all his heart by them. This is not true of corporations; there is in them no unity of character. All great revolutions God has produced by the power of individual minds, urging others towards God, holding up

elevated principles, and yet leaving men free. Yea, it is the instinctive tendency of all such minds to throw men off from themselves upon God. If any fall down to worship, they say with the angel, "See thou do it not. I am thy fellow-servant. Worship God."

Lastly. God acts indirectly through organization, through the family, schools, churches, and civil governments. But the first duty of all such organizations is, not to rise above God's first law and rights, but to regard and defend them against all invasion. Of civil governments, the ends are, to prescribe the established modes of organic action and to regulate and defend rights. Their great effort should be to remove the disposition to do wrong, to increase individual knowledge and the power of self-government, and to throw as much responsibility on individuals, families, and towns as they can, and thus reduce the work of the higher class of rulers to the smallest possible extent. Thus, as the individuals, families, and towns become a law unto themselves, will the general government be more and more simple and less and less expensive. Reject, too, the idea that any organization has been established for the honor, glory, or emolument of those who use it, or that God has any interest in having it so. The highest honor that God can receive is to give constant force to the first great direct law of concurrent action between him and the soul; for it is the true glory of God, by a direct and omnipresent yet invisible influence on all men, to reduce the world to such order that all human governments will become so simple that men will scarcely feel their existence, and only use them as necessary guides and rules of organic action. Hence the idea that the glory of God can be promoted by exalting the glory of a given external organization is false and absurd.

The glory of God consists in the universal instruction, sanctification, and exaltation of the individuals of the human race to the highest degree, and in the government of them by his invisible but sweet and blessed power, and then arranging them in those simple and free organizations into which men would naturally fall who are thus filled with the fulness of God.

THE GLORY OF AMERICAN INSTITUTIONS.

This is the true view of the principles of organization; and it is the grand peculiarity of ours, first of all on earth, that they are based on the principle of defending to the utmost the rights of God in the human soul and of the human soul in God. And, if properly used, they can secure the perfect results of which I have spoken.

De Tocqueville noticed with admiration the extent to which in our institutions the responsibilities of government were thrown upon the townships, families, and individuals, and thus withdrawn from the care of the state and national governments. Increase this tendency; defend the rights of God in individuals and the rights of individuals in God; give new power to the direct relationship between God and the soul; and, as the power of the invisible government of God increases, the cares and responsibilities of the state and national governments will become less. Every thing in our organizations will be simplified; men will be free as the air that they breathe; and, over all, and in all, and through all, the invisible but omnipresent God will be for a glory and for a defence.

This is not the infidel or transcendental millennium; it is the true Protestant, scriptural view. It is based on the great original law of immediate personal union between

individual souls and God, and a reliance on the power and willingness of God to regenerate the individual members of the community by the truth, and thus restore fallen and depraved man to that law, and a system of universal education designed to qualify every individual for self-government under the influence of a divine faith in God, which satisfies the highest affections of the mind in him, keeps the intellect and moral powers in health and in delightful harmony with all truth, removes all doubt by a delightful certainty, and makes all organizations the servants, and not the masters, of the soul. This is the glorious result foreseen by Isaiah when he says, "Thy sun shall no more go down nor thy moon withdraw itself; for the Lord shall be thine everlasting light and thy God thy glory."

JUDGMENT OF POPERY BY THIS STANDARD.

And now we have before us a standard of judgment. This is the state towards which all true views of God and man tend. By it let us proceed to test the Papal corporation. What are its principles? To what does it tend? I answer, in a word, To expel from the world all rights of open, free, direct, individual intercourse with God; to repeal and tread under foot the fundamental law of the universe of created minds; to expel God from the world as its present Ruler and Governor; to put the Papal corporation in his place, and to make the work of glorifying and exalting this corporation more important than holiness itself and the great duty of man, so that in effect it shall be the only ruling god of this world; to arrest entirely the healing, illuminating, and regenerating influence of the divine mind; to destroy the power of intelligent self-government; to corrupt all of the organizations of society;

and to sink the whole world into the deep abyss of a polluted, extorting, extravagant, centralized, spiritual despotism. It is the most perfect device the devil ever contrived for utterly destroying the appropriate influences of Christianity on the human mind and human society. To do this, it first invents the truly diabolical dogma of a mysterious, invisible, unintelligible something which it calls grace, and which is transmitted to the soul, not by instruction, nor by any truth perceived and felt, nor by any intelligent action of the intellect and emotions, but by external, material means called sacraments. This above all other things is an exquisite device of the devil to destroy the importance of instruction, and intelligent, personal communion with God; it is the master key to the dungeon of spiritual despotism; for, the moment you make external, material sacraments the channel of what is called grace instead of instruction and a clear perception of the truth, and then give to the Romish corporation the sole right to administer these sacraments, you have darkened and enslaved the world. The importance of study, preaching, thought is destroyed. A dead language is as good as any other as a medium of worship. A cloud is drawn over God and the glories of his throne; all direct access to him for life is cut off; and men lie trembling at the feet of those who, by refusing the sacraments, can exclude them from heaven and consign them to hell. The power over the sacraments, on this view, is the possession of the keys of heaven and hell; and it involves the virtual destruction of all need of preaching or of thought.

2. This corporation has corrupted all ideas of saving faith by designedly shaking confidence in the Bible as a revelation intelligible to the common mind and sufficient for salvation through faith in Christ. It has even taken part with infidels in their assaults on the written Scriptures, to

create the necessity of aid from an infallible corporation, with the design of making saving faith to mean, in fact, an implicit belief in just what they say, instead of a penitent reliance on the atonement of Christ for salvation, by which the soul is reunited directly to God and the affections and will harmonized with those of God. The design is to cut man off from God and from the Bible and to destroy all standards of appeal above and beyond themselves, making the Bible merely their creature and tool, and its meaning just what suits them best. They tell us the Bible is a dead book and needs a living interpreter. Do not all human lawgivers say they establish judges to interpret human laws? But the cases are unlike. Men make human laws and can unmake them, and their penalties are limited to this world. Men also can remove judges if they interpret wrongfully. God makes a revelation; and, when made, not all the earth can alter it; and its penalties are beyond this world and eternal. He, therefore, who has the exclusive divine power to interpret a divine, immutable revelation, has in full all of the powers of the Deity centred in him; nor can the whole world judge or remove him. He is the acting god of this world. His word is law: the Bible is nothing. The system is in theory and practice an annihilation of God and of the Bible, and an enthronement of the pope or the Papal corporation in place of God; and all that the pope has ever claimed, all that his highest flatterers ever gave him, to reign as the only god on earth, is the legitimate result of the system either for him or for his corporation. Thus does this corporation repeal the first great law of God, destroy the rights of God in the human soul and the rights of the human soul in God, and concentrate in itself all of the prerogatives of God.

3. The Papal corporation exalts the importance of a mere organization above the importance of holiness. It

makes an alleged means of more importance to God than the great end of all means; that is, personal union to God in holiness and truth. It has acted on and established the principle that the Papal corporation is so important that no amount of sin in its head, or members, or servants can vacate its charter. If the pope is the veriest moral monster ever seen on earth; if the bishops are a gang of debauchees and swindlers; if the priests are all fornicators, adulterers, and seducers, — it is no sufficient reason for abandoning the system. IF THE RIGHTS OF THE CORPORATION ARE GIVEN UP OR DESTROYED, then the gates of hell prevail against the church. But if every vestige of holiness ceases in the popes for centuries, — if bishops and priests are for centuries sunk in the slough of sensuality and pollution, and become the chief corrupters of the human race, — still, IF THE CORPORATION ONLY KEEPS ITS POWER, then the gates of hell do not prevail; then the church is safe. What higher blasphemy of God, what higher contempt of holiness, is possible than is involved in these principles? And yet they are the real and only practical principles of the Romish corporation; and they have acted them out for ages.

If any amount of the vilest sins that the mind of man can conceive, in popes, bishops, and priests, could vacate the claims of a corporation, long since those of Rome had been vacated. The records of the world may be searched in vain for such depths of moral pollution and degradation as are found in the history of this corporation, not as rare exceptions for long centuries, but as the general law. The hierarchy and the priesthood of Rome have, as a general fact, been the great central channel of the pollutions of the Romish world, an insult to God, a scandal to humanity. Nor need we wonder. The system is skilfully framed, according to all the laws of the human mind, to

produce these results. It is by its structure the hotbed of ambition, pride, the love of money and of power. The great law of the compulsory celibacy of the clergy, together with the established practice of appointing unmarried ecclesiastics to examine females in the confessional on all points on which a polluted mind can form a conception, is as perfect a system for debauching the clergy as Satan could devise; and, when not checked by Protestantism, it has been terribly, inconceivably effectual. The sober facts of history are too shameful to state. They are so enormous as to defy belief till the philosophy of the system is studied from which they spring. And yet the system is skilfully constructed to sustain and survive all this. That satanic idea of grace, where there is neither Christian instruction nor Christian example, grace through material sacraments, and in spite of a polluted corporation, removes the whole difficulty. It gives to Satan his highest result. It enables him to establish on earth, in the name of God, a corporate body, with an irrevocable charter, which no amount of sin can forfeit.

Let the pope be or do what he may. He may be (and I am now referring to actual facts) an atheist; he may be perjured before God and man; he may be a poisoner and an assassin; he may be a drunkard; he may be an infidel, a blasphemer, an adulterer; he may sacrifice to Venus and to the devil; he may commit incest with his own illegitimate daughter; he may debauch by violence all the females who come to Rome on whom he can lay his hands; the majority of the popes for long, dark ages may give no evidence of piety, and clear proof that they are the firstborn of Satan. It makes no odds. Rome is still the centre of unity for the whole Christian world. The pope in his bulls, speaking *ex cathedra*, is still the father of all Romanists and the voice of God to them.

The system still stands. Apostolic grace still descends through the great filthy central channel.

So, too, the bishops assembled in council may be ignorant, polluted, and sunk in the slough of all filth. They may so debauch the place in which they meet as to make it one vast house of ill fame, as Matthew Paris, a contemporary historian, states that Cardinal Hugo in his closing speech after the council of Lyons declared to be a fact as regarded that place; they may discuss doctrines in the midst of throngs of prostitutes gathered for their reception, as was the case in the council of Constance, according to Dachery, Bruys, and the Vienna manuscript; their character may be like that of the council of Constance drawn by Baptiza, one of its own members, "actuated only by malice, iniquity, pride, vanity, ignorance, lasciviousness, avarice, pomp, simony, and dissimulation." Still such men are authorized to call themselves a holy council, assembled in the Holy Ghost to interpret infallibly the word of God and to commit all contumacious rebels against their authority to the flames. God, it seems, has given an irrevocable charter to such councils to preserve in its purity the Christian faith. And so firm is this charter that no conceivable amount of sin can vacate it.

So, too, the whole clergy may be, in the language of St. Bernard, "pastors in name, but in reality plunderers; who, unsatisfied with the fleece, thirst for the blood of the flock, and merit the appellation of traitors; who do not feed, but slay and devour, the sheep; who melt in the furnace of covetousness, and dare for gain to barter assassination, adultery, incest, fornication, sacrilege, and perjury." And yet it makes no odds. The system has a charter from God. No amount of sin can repeal it.

The time from the tenth to the sixteenth century is the

time of the most full and perfect development of the system of the Papal corporation; and during this time, according to their own historians, the Papal world, clergy and laity, were, as a general fact, sunk in the lowest depth of moral pollution.

Sabellicus, Stella, Baronius, Giannone, Dupin, William of Paris, Spondanus, Morlaix, Honorius, St. Bernard, John of Salisbury, Alliaco, Petrarch, Dante, Marianna, Ægidius, Mirandula, Fordun, Gerson, Madruccio, Cervino, Pole, Monte, Sarpi, and others may be summoned to establish these assertions by an amount of testimony and in a fervor and eloquence of language in comparison with which all I have said or can say would be weak and powerless.

They deemed these results, indeed, abuses of the true system, and called aloud for reform. But they were no abuses; they were its genuine legitimate results. The system is exquisitely adapted by satanic skill utterly to corrupt those whose example and influence must have chief power, and by them to debauch and ruin the world. Hence, the nearer you come to the centre of the system, the deeper in all ages has been the moral degradation.

Now, suppose in the days of Christ it had been said to Satan, God's great law of influencing men by a holy example is now developed in full power in Christ and in Paul and the apostles; there are free churches, and God is open to all; you are in imminent danger of ruin; what will you do? and suppose he had said, I will by forgeries concentrate all these free churches under one head; I will cut off all men from the right of direct access to God without him and his corporation; I will make him, when fully developed, the image of the devil, and debase the corporation to the lowest depths of pollution; and yet I

will give them an irrepealable charter from God to be the only channels of life to the world, — would it not have seemed incredible even to hell itself that such a work could be done? Yet it has been done; and Mr. Brownson has the audacity to present this system to us as the only road to heaven and the only defence of our free institutions from ruin.

4. Let us, then, finally look at the influence of this system on civil organizations. Let such a power, then, exist and develop itself, and gain full control over the people, and it will surely overrule, and subdue, and corrupt all the civil authorities of our country — nay, of the world. The central theocracy will control the people by the fears of hell and the hope of heaven, and in a conflict with rulers will undermine them, if they dare to resist, by turning the people against them, as they did in the middle ages. Again: the central theocracy will divide the civil powers and subdue them one by one, rallying the obedient against the refractory, as it did in the case of John of England. If he had not submitted, his kingdom would have been given to the King of France. And so long as the sphere of every civil power is local, while the theocracy is universal and holds the people by the hopes and fears of eternity, any civil power can be overruled and crushed.

I need not say that the system has no tendency to sanctify and educate the masses, and make individuals independent thinkers, and to throw them upon God for life, light, and government: this course would be inevitable death to the system. Its managers well know it, and hate and fear such a course as they do the plague. What they desire is, not a people so holy, so elevated as individuals, so intelligent, so given to reading, thought, and prayer, and so fixed in truth by direct faith in God

and life in him that he, and he only, is their real and constant rule, but implicit, unquestioning faith in themselves and unthinking obedience to their decrees. Never did they make deliberate efforts to give an elevating education to the mass of the people — never will they. It is death to the system to do it.

Nor does the system tend in its ultimate results to simplify organization and reduce the expenses of government. By its own spirit and example it fosters the love of worldly pomp and authority and of extravagant centralized aristocratic systems. It will be, as it always has been, the great corrupter of all earthly governments, by sanctioning in the name of God all the sins and abuses to which they are most prone. Think what a centralization of government would be effected if all the religious interests of a hierarchy, governing Europe, Asia, Africa, North and South America, and the islands of the sea, were centralized at Rome! What trains of legates, what a complicated machinery of ecclesiastical rulers, for the whole globe! What imagination can penetrate the infinite details, the boundless extravagance and extortion, of such a system? And with such examples before their eyes, will secular rulers, in their civil relations, learn to be simple, humble, and unassuming? And will society ever be regulated simply by the spiritual presence of an invisible God, as an unsetting sun? Never; no, never.

Finally. It is not possible for the human mind to conceive of a more perfect antagonist to God and to his system and to our institutions than exists in the system of the Papal corporation. It meets and conflicts with them at every point with deadly hatred. In one system is developed the full soul of Satan, in the other of God; and it is the final collision of these systems and their advocates that is near at hand. So sure as there is a

God, the result cannot be doubtful. The Papal corporation and its allies shall be cast alive into the lake of fire.

We are to judge of the real end of a system by regarding, not what it professes, but what it is adapted to do and what in fact it has done.

If a set of men were among us from Russia, building massive stone buildings, forging chains, putting in grated windows, fitting up dark cells, and surrounding them with walls, and should all the time profess to be merely erecting colleges; then putting up strong stone edifices on commanding points, with portholes, and trenches, and covered ways, calling them barns for cattle, and then filling other buildings with muskets, and powder, and shot, and calling them hunting establishments; and if, in the whole empire of Russia, there was talk of colonies to America, of officers and students for the colleges, and of farmers to take care of these barns, and of hunters to use these guns, — do you think that this thin veil of words would hide the real nature of the system that was in preparation? Would not the sagacious say, These are fine words indeed; but this looks far more like war, and subjugation, and prisons, than like colleges, and barns, and hunting?

Even so it is with this system. It calls itself, boastfully, the only holy church. Its avowed ends are to produce faith, and thus to save souls; to restore men to God, to disclose his relations, to lead them to keep his laws. But, judged by its structure, its real and only end is to aggrandize a set of ecclesiastics at the expense of God and the human race.

It is precisely adapted to enable a set of the most unprincipled men whom the world ever saw to make use of the name of God and of the eternal sanctions of his government as the basis of a system the great end of which is to subjugate the human race to themselves, and

to make them the abject instruments for the promotion of their own honor, power, and wealth at the expense of all holiness and truth.

Strip off the hypocritical garb of religious names, remove the disgusting cant about the holiness of this corporation, which the history of all ages contradicts, and the system is simply what God in his own terrific language has declared it to be — the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird.

And the single question is, Shall God rule the world by a holy church? or the devil, through this mother of harlots and of abominations? Of this question who can doubt the issue? The systems are fast coming into their last collision; and, when the time comes, one final, sudden blow from God shall smite the brain of the system, and its convulsive dying agonies shall be felt in every land as a voice from the throne shall proclaim, It is done! This work belongs to God alone; it is his last and greatest work before he reigns on earth. To him, then, let the eyes of the church be directed in earnest, fervent prayer till he comes.

CHAPTER III.

PROTESTANTISM DEFENDED.

If Romanism is in its very essence, as has been proved, a fraudulent, perfidious, and treacherous conspiracy against all of the rights of humanity; if its tendencies and results prove it to be the immitigable enemy of mankind in all their interests, pecuniary, social, civil, and religious; if its lofty, arrogant, and impious claims are based upon mere imposture; if it was originated and perfected only through a series of the most stupendous frauds and forgeries, in comparison with which the forgeries of Mormonism are completely thrown into the shade; if it has always rendered its clergy, as a body, debauched, licentious, and profligate, so that the open though corrupt polygamy of Mormonism is no worse, or rather is much better, than their atrocious and widespread seductions — only a very small part of which has ever come to light, though even that small part is enough to fill the world with their infamy; if, when in power, they have remorselessly butchered whole Christian communities, whose only crime was that they preferred the truth and purity of God to the impositions and to the pollutions of Rome; if it is an essential part of the system (avowed, established, and practised by councils, popes, and Jesuits) to lie, to swear falsely, and to practise perjury for the destruction of all heretics; if the system is the most perfect

incarnation of all villany, diabolism, and profligacy ever known on earth; if the conscientious treachery and stranglings of the Thugs of India, in the service of their malign divinity, are altogether eclipsed by the conscientious treachery and butcheries, burnings and tortures, of Romish popes, bishops, priests, and inquisitors; if all this and more is true, (and that it is true has been shown, not by declamation, but by a simple statement of only a part of the multitudinous facts of history — facts open, notorious, uncontrovertible — facts that blaze from the pages of history like the sun at noonday,) — then no more need be said to justify the existence of Protestantism and to vindicate its godlike character and divine origin. It is enough to say that it is the protest of God, through the Bible and through humanity, against a system of such atrocity and blasphemy.

To decide this whole great controversy, nothing is needed but a simple historical statement of what Popery is and has done. Moreover, if the European and American world do not mean to have this infernal system astride their necks forever, like the old man of the mountains upon the neck of Sinbad the sailor; if, in the eloquent words of Conelly, they do not mean to have Rome weigh down upon their dearest hopes and most sacred interests "like an eternal nightmare;" if they do not wish to have the integrity and morals of the globe paralyzed and palsied by those satanic conspirators, male and female, whom Rome trains up and sends forth under the name of Jesuits to corrupt the nations, — then the system, the whole system, must be radically and eternally destroyed. It has kept no terms with humanity; humanity should keep no terms with it. It has kept no terms with God; and God will assuredly keep no terms with it. It has impiously usurped his place on earth. All common

blasphemy disappears and is forgotten in comparison with the blasphemy of the popes and their insensate worshippers. They have not only claimed power as God, but above God and against God; and let the nations be assured that he will not hold them guiltless forever. The day of his judgment hastens; it is at hand.

Yes, humanity shall at length be released from this widespread and long-enduring curse. Yes, it shall come to pass that the Lord shall give the nations rest from their sorrow, and from their fear, and from their hard bondage wherein they have been made to serve. Then shall they take up this proverb against the King of Babylon and say, How hath the oppressor ceased, the golden city ceased! The Lord hath broken the staff of the wicked, the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest and is quiet; they break forth into singing. Hell from beneath is moved to receive her own once more and lament over his fall. Then shall it be said alike in heaven and on earth, How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground that didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? For I will rise up against him, saith the Lord, and will cut off from Babylon name and remnant, and son and nephew; and I will sweep it with the besom of destruction, saith the Lord. The Lord of

hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts hath purposed; and who shall disannul it? And his hand is stretched out; and who shall turn it back?

We should take our views upon this subject from the word of God. The destiny of the Romish corporation, as there foretold, is not reformation, but destruction. It is to be utterly burned with fire; because God, the avenging Judge, is almighty. How sublime is yet another symbol, by which inspiration foretells this her final doom: "A mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all"! How fearfully significant the reasons assigned for this doom: "By her sorceries were all nations deceived; with her the kings of the earth have committed fornication; and the inhabitants of the earth have been made drunk with the wine of her fornication. She has been drunken with the blood of the saints and with the blood of the martyrs of Jesus; and in her is found the blood of prophets, and of saints, and of all that were slain on the earth"!

Hence we need not wonder that in heaven the spirits of martyred saints are called on to exult over her doom. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. We need not wonder that with loud acclaim they respond to this appeal, saying, "Alleluia: salvation, and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia; and her smoke rose up forever and ever."

From God's point of vision we can now see what Protestantism is. It is the beginning of that great work that shall issue in this glorious redemption of the human race from the bondage of hell, and that shall inaugurate the final reign of God in righteousness and truth. The process is simple. The same divine energy that shall so invigorate the church that she can abhor the worldliness and the pollutions of Babylon shall make her so heavenly minded and pure that she shall be free from all fanaticism, all malignity, all revenge, all diseased emotions, and therefore in the highest possible degree capable of a divine boldness and unmitigated hatred of sin, such as the destruction of a system of wickedness so gigantic demands. In that system is concentrated the highest energy, the whole energy, of Satan. "He gave to it his power, and his seat, and great authority." When it is destroyed, his fate is decided. The conflict with that system is the Waterloo conflict of the globe.

Immediately after its decision Satan shall be bound and shut up, not in Elba, nor in St. Helena, but in the bottomless pit.

It is the custom of Romanists to scoff at Protestantism because, as yet, it has not completed its work, and has revealed many imperfections and defects. This is only another illustration of the unparalleled impudence of that system. It had so corrupted society that it has required centuries to purge out its corruptions. It had so inwrought the belief of the necessity of some visible head to the church on earth into the nations — as if God were entirely incompetent to take care of his church — that when the churches of Europe revolted from the pope they made kings and emperors their heads. And how could the church become pure enough to contend with a concentrated system of worldliness and iniquity, so long as she

was not a free church, depending upon her true and only head for her ministry and for her support?

So, too, the dogmatic despotism that has sometimes disgraced and enfeebled Protestantism was but a lesson learned in her school, and not yet unlearned.

The extent to which she debased the conceptions of Christendom concerning God, heaven, and hell, and all the doctrines of theology, is not even yet fully understood. She retained these doctrines in form, but changed God into an infinite and almighty demon, delighting in treachery and carnage. Her conceptions of heaven, and especially of hell, were sensual, material, brutal. A large portion of Christendom has not yet recovered from the superstitious terrors with which she has frozen their minds by her profane threats of the wrath of the almighty fiend of whom she conceived in the place of a pure and holy God of love.

Nevertheless, the church of Protestantism has century by century worked her way out of the infinite slough of pollution into which all things had been cast by the Romish harlot; and the time is near at hand when it shall be given unto her to put on fine linen, clean and white — even the righteousness of the saints. Then, at length, shall the marriage supper of the Lamb come, even on earth. Then shall the nations know the difference between the harlot of Rome, in her meretricious purple and scarlet attire, and the bride, the Lamb's wife, in her fine linen, clean and white, in which she shall be publicly owned and acknowledged by her royal and divine Head.

Nor have the results of Protestantism even thus far been small. It has affected the public sentiment of Christendom, and even of Rome herself. Rome is not as atheistic and profligate as she was before the reformation: she is bad enough; but she is at least outwardly a little more

decent than she once was; and in all Protestant countries some of her clergy are in fact better, and all regard appearances a little more than they once did. Let no one, however, be simple enough to think that Rome, or her clergy, or her monasteries, or nunneries are yet pure. Beyond all doubt, as Gavazzi declares, the abomination of desolations still reigns within.

But the pope's most audacious temporal aggressions have been checked and terminated. Kings are not, as once, his vassals; they do not hold his stirrups; he does not put his foot upon their necks.

The pecuniary traffic of the great corporation, too, has to a vast extent been destroyed. True it is that she still deludes and swindles hundreds of millions, but not to the extent that she once did.

Protestantism, also, has produced communities in which families are safe from the profane intrusion of licentious priests into all the secrets of social life by the confessional —communities intelligent, and educated, and with a morality so elevated that the pollutions of Popery seem inconceivable and incredible.

Protestantism has opened the Bible, and made God, through it, the Sun of the moral world, instead of his enemy the pope. It has established systems of popular education, which Rome fears in this land more than any thing except the Bible. It has produced industry, intelligence, enterprise, thrift, and a striking development of national resources wherever it has been permitted thoroughly to unfetter the human mind.

And last of all, Protestantism, through the Bible, has made this great nation, in which, for the first time, the great principles of civil and religious liberty have been developed on a scale adequate to the wants of humanity. The power of these principles, too, is felt and feared even

now in Papal lands; and therefore Bishop Hughes, of New York, saw fit to scoff at them as they were imbodied in the proceedings of the great meeting in behalf of the Madiai, and to slander the victims of the persecution of Rome, and all who sympathized with them, in his infamous letter, the atrocious principles and falsehoods of which have been so ably exposed by Dr. Baird and other Americans, who are not ignorant of the abominations of Romish doctrines and morals. Among the replies of such, I am glad to be able to make honorable mention of the speech of General Cass in the Senate of the United States.

CHAPTER IV.

THE TRUE POSITION OF THE ROMISH BISHOPS RESIDENT IN AMERICA.

It will be observed that I have not unfrequently used an uncommon form of speech in speaking of the bishops of the Romish church in this country. I do not speak of them as American citizens, or as American bishops, but as bishops of Rome sojourning here.

This language is not without intended significance. I do not regard them as in any sense American citizens in heart, whatever they may be in profession.

My reason is this: They are part and parcel of a great conspiracy which now exists to subvert the most important and fundamental principles of the constitution of these United States and of every particular state in this Union. I do not make this charge heedlessly, but wittingly, and with a full understanding of its import. Nor shall I leave it unsustained by ample proof; for, if there is one principle of our national and state constitutions more fundamental than another, it is the great principle of religious liberty.

Now, of this principle the pope has in every variety of form declared himself the implacable enemy. When the Christian Alliance was formed to extend the principles of religious liberty into all lands, Pope Gregory XVI., in an encyclical letter to all patriarchs, primates, archbishops,

and bishops, issued May 8, 1844, denounced and slandered with the utmost virulence the whole doctrine of religious liberty, as hostile to the very fundamental elements of the Papacy, as well as of civil despotisms in general. He slandered it under the name of "indifference in religion." The same pope also, in 1832, declared "that liberty of conscience is a most pestilential error," and "that unbridled liberty of opinion is THAT PEST OF ALL OTHERS MOST TO BE DREADED IN THE STATE." He also denounced "that worst and never to be sufficiently EXECRATED AND DETESTED LIBERTY OF THE PRESS."

But why should any one be simple enough to wonder at all this? Does any man like to see his own house set on fire? Why, then, should the pope like any better to see Babylon the great reduced to ashes, and himself in it? The fact is, that the fundamental, constitutional principle of this nation is a rejection of the claims of Rome; and this has been in all ages regarded and treated as TREASON at Rome. The past history and present claims of that corporation cannot for a moment be sustained or defended on any other ground. On no other ground can they justify their inquisitions, and crusades, and massacres.

The only wonder is that any man can be simple and thoughtless enough not to see that there is in fact, and from the necessity of the case, a death grapple between the two systems. There is no neutrality, no middle ground, between them. If one prevails, the other is exterminated.

And are the Romish bishops in America at war with the pope? Do they love what he hates and hate what he loves? Are they engaged with all their might in building up what he is laboring with all his might to throw down? Do they heartily love that which he declares to be the worst of all evils — an evil never to be sufficient-

ly execrated and detested — even the liberty of the press?

Let it now be remembered that their code of morals, though it justifies perjury towards heretics, will not tolerate perjury towards the pope. What, then, have they sworn to do in their peculiar and anti-republican feudal oath? To say nothing of the oath to persecute and wage war with heretics, about which they make contemptible and jesuitical quibbles to cover up its obvious meaning, have they not sworn to obey the pope's mandates and decrees? And what is this but an oath to obey the most infamous persecuting enactments of the canon law?

According to their own principles, then, are they not guilty of treason to the constitution of these United States — treason not in any declamatory sense, but in strict and legal verity?

For if the claim of liberty of conscience was in the case of John Huss treason, as at war with the constitution of Rome, if they burned him for it at the stake, and if they have slaughtered millions before and since for the same crime, then why is it not treason for the Romish bishops in America to conspire with the pope and foreign potentates to overthrow the fundamental principle of our national constitution?

Let us consider a few facts on this point. In the year 1828, F. Schlegel, a Romanist, delivered in Vienna a course of lectures against Protestantism, and in favor of Popery, as adapted to sustain the existing civil despotisms of Europe. In those lectures he thus speaks of this country: "The true nursery of all these destructive principles, the revolutionary school for France and the rest of Europe, has been North America. Thence the evil has spread over many other lands, either by natural contagion or by arbitrary communication." Hereupon the St. Leo-

pold foundation was set on foot, for the purpose of supporting, in their own words, "*the greater activity of Catholic missions in the United States.*" This Schlegel was one of the Austrian cabinet, the confidential counsellor of Prince Metternich. This society was received under royal protection and sanctioned by the pope. It prepares in the seminary of Vienna, and supports a body of Jesuits who are pervading this country. The pope issued a bull promising full indulgence and remission of all their sins to those who should contribute to the society. This bull was made perpetual and sanctioned by the emperor. The tenth article provides that masses shall be said for the souls of all contributors after their death.

Seven days after this bull, Prince Metternich wrote to the Bishop of Cincinnati, — who when in Austria had published a pamphlet on the state of the western country, which was one of the influences leading to the formation of the society, — stating the joy with which the emperor coöperated in the plan of the society.

What have we here, then? Is this any thing but a formal and avowed plot to subvert our institutions, in which the Romish Bishop of Cincinnati conspires with the pope and the Emperor of Austria?

Consider another fact. The society at Lyons, in France, from whose address to its patrons I have given an extract on page 17, insults the Protestant settlers of this country, laments that Protestantism had gained the ascendency here, and declares that "the Catholic church could never abandon the *invaded territory*," and encourages the hope of its speedy recovery. For twenty-two years this society has been sending money to all the bishops of this nation. From their own reports, it appears that in the four years from 1839 to 1843 it sent the enormous sum of six hundred and twelve thousand six hundred and fifty-

six dollars. This society, though a general missionary society, was formed with special reference to us, and has sent to us more money than to any other great division of the globe.

Once more: the English Romanists formed an emigration society designed to establish colonies of Romanists under their priests in the great North-Western States. Of this a full account is given by H. Norton in his Signs of Danger and of Promise, and in his Startling Facts, pp. 28–37. It is simply a consistent part of one great plan. On it Norton remarks, —

"It may suffice to say that the policy of the society is to imbody the Papal population together in the west, remote from Protestant influence. It aims at throwing a majority into the great valley, and thus to control the destiny of the United States.

"They are very confident of success, as appears by this document. The energy of hope is apparent on every page. Yes, they hope; they confidently anticipate the day when the religion and the government of the United States will be Roman Catholic.

"Hear this, ye Protestants who never dream of danger, who imagine that such a thought could have danced only in the brain of a lunatic! Read attentively a few quotations from this pamphlet, written by a Roman Catholic gentleman: —

"'Judge Haliburton asserts that all America will be a Catholic country.' 'The Roman Catholic church bids fair to rise to importance in America.'

"'They gain constantly; they gain more by emigration, more by natural increase in proportion to their numbers, more by intermarriages, adoption, and conversion, than Protestants. With their exclusive views of salvation and peculiar tenets, as soon as they have the majority this becomes a Catholic country, with a Catholic government, with the Catholic religion established by law. Is this a great change? A greater change has taken place

among the British, the Medes and Persians of Europe, the *nolumus leges mutari* people.'

"Towards the close of this document is the following sentence in capitals: —

"'The coöperation of other European nations in promoting the objects of the society is most desirable, particularly of those possessing a redundant population — that is, Roman Catholic, &c.'

"This observation is especially applicable to Belgium, France, and a large portion of Germany. They speak of those nations as follows: —

"'The western districts may be said to have a particular claim to the patronage of France, as it was under their former sovereignty that their vast resources and facility of connection between the northern lakes and the first navigable tributaries of the Mississippi were discovered by those enterprising and amiable French Jesuit missionaries, Henepin and La Salle. As to Belgium and Germany, it is almost needless to call on them for greater support than is already furnished by the mass of Catholic population daily flowing from these kingdoms into the fertile west.

"'In proof of this, St. Louis, risen up as it were but yesterday in the heart of this country, now boasts of more than thirty thousand inhabitants, twelve thousand of which are German, Belgian, French, and Irish Catholics, mainly attracted by the system of education afforded by the Belgian Jesuits, who have not only been the means of establishing a magnificent cathedral in this city, and also a college now classed so high in affording instruction, that, beyond the commendations universally bestowed on its internal arrangements, its rules may be almost said to hold out the best model for diffusing general knowledge through the west.'"

Again: the Duke of Richmond, formerly governor of the Canadas, said in a speech at Montreal, "The government of the United States ought not to stand, and it will not stand; but it will be destroyed by subversion, and not by conquest. The plan is this — to send over the surplus

POPERY UNDERMINING FREE SCHOOLS, AND OTHER AMERICAN INSTITUTIONS.

population of Europe. They will go over with foreign views and feelings, and will form a heterogeneous mass, and in the course of time will be prepared to rise and subvert the government." He then adds, "The church of Rome has a design upon that country. Popery will in time be the established religion, and will aid in the destruction of that republic. I have conversed with many of the sovereigns and princes of Europe; and they have unanimously expressed their opinions relative to the government of the United States, and their determination to subvert it." (See Norton's Signs of Danger, p. 16.)

In connection with these proceedings of foreign organizations in coöperation with the Romish bishops in this country, note also the fact that the Catholic Telegraph, of Cincinnati, under the supervision and censorship of the bishop, openly published a condemnation of our American institutions, as "not of a nature to invite the reflecting part of the world." This was said in view of a single fact in a trial in Boston after the burning of the Charlestown nunnery. Concerning this he says, "This one fact is *a condemnation of the system of American institutions*, confirmed lately by *numerous other proofs*."

Bishop England, a Jesuit, on his return from Europe said, in an address to his diocese, "In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for propagating the Faith. I have also had opportunities of communication with some of the council which administers the Austrian Association. The Propaganda in Rome has this year contributed to our extraordinary expenditure, as has the holy father himself."

A few years since the Association for propagating the Faith stated their conviction that within thirty years the Romanists would have the ascendency in this country.

What would be the state of things in that contingency,

learn from the Shepherd of the Valley, the organ of the Bishop of St. Louis: "The church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say; so we believe."—November 23, 1851. (See supra, p. 107.)

The propriety of this course is thus defended by Mr. Brownson: "The liberty of heresy and unbelief is not a natural right. * * * All the rights the *sects* have, or can have, are derived from the state, and rest on *expediency*. As they have in their character of sects, hostile to the true religion, (Popery,) no rights under the law of Nature or the law of God, they are neither wronged nor deprived of liberty if the state refuses to grant them any rights at all."—Brownson's Review, October, 1852, p. 456.

Mr. Brownson says he writes nothing without the sanction of his bishop; and the Romish hierarchy in this country indorse his work. Of course, as soon as the Romanists gain the majority, the rights of all Protestants will be at an end.

Such is the conduct of these bishops towards what they treacherously call their country. Is this their idea of true allegiance? Do they swear no other allegiance than this to the pope? Mark well the words of their oath: "I will not be in any counsel, action, or treaty in which shall be plotted against our said lord and the said Romish church any thing to the hurt or prejudice of their persons, right, honor, state, or power; and, if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power, and as soon as I can will signify it to our said lord, or to some other by whom it may come to his knowledge." The interests of the malignant enemy of our

institutions they swear to regard as thus sacred. Against him they swear not to plot; him they swear to warn of danger.

But, when he with foreign despots leagues against us, they take sweet counsel together with them, receive their funds, and carry out their purposes. Nor is this all: they are sworn to go or to send a trusty messenger every third year to the centre of this great conspiracy, and to give a strict account of their fidelity in all their proceedings to their lord the pope.

And now, if all this is not treason, what is? But it may be asked, What will the Romish bishops say to this charge? That depends altogether upon their locality and audience. At Rome, Lyons, or Vienna, and before their fellow-conspirators they will say, "It is true; and we glory in it." Moreover they will sneer, and not without reason, at the simplicity of any among us who ever have been hoodwinked by their old tricks of Romish perjury, in swearing mock oaths of allegiance to a government which is regarded at Rome as guilty of treason and deserving of damnation, because Protestant and founded on the principles of religious liberty. Let no one say this is not charitable. True charity does not consist in stultifying ourselves and forswearing common sense. The very religion of these men enjoins and canonizes fraud and perjury towards heretics, and robbery and murder also, when they have the power: all history proves this. Will they, then, be better than their religion?

When, O my countrymen, will you thoroughly understand and firmly believe that the Romish bishops among us mean to be faithful to their oath to the pope, and that fidelity to the pope and church of Rome is, of necessity, enmity and treachery to the highest interests of this nation?

CHAPTER V.

APPEAL TO THE JUDGMENT OF GOD.

I HAVE already appealed to every truehearted American for a righteous judgment in the great case before us. It is with joy that I now turn to the judgment seat of God. I turn with joy, because he is not burdened, wearied, or depressed even by a cause so vast as this. When beneath its magnitude my mind faints and fails, I turn with joy to him, the unfainting, the unfailing, the all-comprehending, the omnipresent God, the Lord of all power and might, glorious in holiness, fearful in praises, doing wonders. Before his judgment seat I bow; to him I present my cause for judgment.

To him and to his holy angels I appeal that I have not sought or provoked this warfare with the Romish corporation. To him I appeal that it has been with deep sorrow, and not with joy, that I have made the severe charges against them which stand upon my pages awaiting his judgment. Before him I confess that I am sacredly bound by the highest obligations of truth and justice in dealing with their characters, reputation, and interests.

But I found them grossly assailing all that is most dear to myself, my friends, my country, and my God. What truehearted American does not love and revere the Pilgrim Fathers and all the other noble Protestant founders of this nation, to whose piety, toil, and blood we owe

all our present blessings? Yet I found this corporation defaming these men as violent, restless heretics; as the mere scum of sects and as the invaders of their territory. What patriotic American does not love the institutions of this country, based on religious freedom and consecrated to the glory of God and the welfare of man? Yet I found them leagued with foreign despots for the subversion and destruction of these sacred institutions.

Who does not love those pure and holy spirits who, for their love to God and to his word, have endured tortures lingering and unutterable in the dungeons of this corporation, or have been suddenly and ruthlessly slain by their fierce crusaders, or burned in their funeral piles? God loves them, with whom they now are; he has treasured up their tears; he will make inquisition for their blood. Yet I found this corporation still defaming their character by atrocious slanders, justifying their murder, and exalting with honor the bloodstained authors of their death.

Who does not regard with deep and tender interest the welfare of his children, and of their children, and of all the coming generations of this great country? Yet I found that bloody corporation straining every nerve to destroy those great and blood-bought principles that now defend us in the free and intelligent worship of God, and to prepare the way for endless proscriptions and slaughters such as have covered their career in the old world with deep and endless infamy.

Who does not love the free schools of this nation, consecrated to God and to liberty, in which prayer daily ascends and the word of God is read? Yet I found this slanderous corporation assailing these as infidel and godless schools, and rallying all their myrmidons for their destruction.

Who does not love and revere the intelligent, benev-

olent, energetic, pure Protestant Christians of this land, expending time, labor, and wealth in sustaining the institutions of religion and education, relieving human suffering and want, elevating society, and sending forth the heralds of salvation to all climes? Yet I found this ferocious and bloody corporation reviling them as pagans, and thus pouring scorn and contempt upon God himself by scoffing at and slandering some of the most glorious results of his regenerating grace.

And, as if this were not enough, I found the same unholy and licentious corporation arrogating to itself all the holiness of earth and an entire and irrevocable monopoly of the grace of God.

Still more: I found this arrogant corporation stigmatizing as persecution all attempts to repel such a murderous onset on all that man holds dear, and claiming, under the shield of our principles of religious liberty, the right to conspire and combine with the despots of the old world to destroy the very principles that gave them shelter and defence; declaring that the children of the founders of these institutions, as heretics, have no rights, but that this same immaculate corporation has the entire monopoly of rights in this world, as well as of holiness and the grace of God. They claim that God has given to them the absolute and exclusive right to persecute, and that to restrain them from the free exercise of this right is persecution and an invasion of their inalienable rights. Moreover to write or to say any thing against them is impious slander, deserving the torments of the Inquisition and the stake; for they, and they only, are infallible; they fill the place of God on earth.

Who, then, is the assailant? Who is the invader? Let God judge. No doubt he will judge. He knows that they have brought on the conflict and provoked the war.

And now I well know that I am no match for the in-

tensity of the wickedness of this widespread corporation. No human power is adequate for such a crisis. God alone is almighty; he alone can meet it; and to him I turn with exulting confidence and hope.

Before him and his holy angels and the hosts of the redeemed, as well as before men, I present those charges against this corporation, for which I am ready to give an account before the bar of my final Judge. I have not made these charges in the language of passion or exaggeration, but of sober conviction.

I have declared, and do declare, that without the slightest authority or pretext it has impiously arrogated to itself the place of God, and given the sanction of his holy name to deeds and principles which he abhors; that its whole energy has been put forth to corrupt the principles and debauch the morals of mankind; that it has been the great teacher of fraud, perfidy, perjury, and murder; that it has deluged the nations with the blood of the saints; that by its great engines of despotism, the confessional and the celibacy of the clergy, it has debauched the whole body of its ecclesiastics and radically corrupted and enslaved human society; that it is at war with all the interests of humanity; that forgery and frauds of the most atrocious kind are the basis of its power; that therefore it cannot live except by the destruction of history and the Bible, and therefore it remorselessly wars upon both of them; that those of the corporation who reside among us are engaged in a traitorous conspiracy to resist the cause of God by the subversion of religious liberty in this nation, and throughout the world, in order again to deluge the nations with blood.

Before God I thus charge them; and I put upon them the guilt of the blood of his martyred saints, and invoke him to hear their prayers for judgment and to destroy those who have so long destroyed the earth.

CHAPTER VI.

WHAT SHALL BE DONE?

THE very nature of this work reveals the fact that it was not written for purposes of theory, but for a practical end. In every crisis the great question is, What shall be done?

To answer this question, I would say to my fellow-citizens, Consider first who you are, where you are, and what God expects of you. You are God's jurors, in behalf of your country and of humanity, in the great question now before the bar of God. You are in the age of light, and not in the dark ages of forgery and fraud; not indeed, as yet, in the age of perfect light, but destined soon to become so. It is to be the age of true and impartial history; it is to be an historical day of judgment for the globe. God expects of you, therefore, a true judgment in view of the law and of the facts in the case.

The law is obvious, alike by nature and by revelation. It is the great law of universal and reciprocal benevolence to God and to man. It is the law of truth, of honor, of justice, of love. It gives to God his rights in all men, and to all men their rights in God.

Is it not plain, then, that the first great work to be done is to understand the facts of the case — to know certainly what this Papal corporation is — to know its origin, its principles, its laws, its history, its deeds — to strip off

all its disguises, all its manifold robes of concealment, all its false pretences and religious cant, and to compel it to stand naked in the light of God's own truth before his judgment bar?

The next thing to be done is to demolish Popish defences derived from the doctrine of rights of conscience. The Romish bill of rights is, that their corporation has a divine right to follow a conscience that impels them to persecute and murder all who will not give up intellect, conscience, property, wives, and daughters to their godless ambition and lust. This theory is to be exposed to the abhorrence it deserves, as an arrogant and diabolical invasion of all the rights of God and man.

We are also to expose those defenders of the Romish church who raise the cry of persecution against those who boldly reveal her crimes. Her bill of rights on this point is, that she has from God the exclusive right to persecute all over the globe all who refuse to obey her imperious mandates; and, if any man dares to peep or mutter against her for her butcheries, that she is unjustly persecuted for righteousness' sake. Mr. Brownson is fast assuming this ground, and is very piously consoling the gentle popes that, like Christ, they are persecuted for righteousness' sake.

On the other hand, the true and only way of destroying persecution from the globe is utterly to destroy that corporation which, as claiming infallibility, has enjoined persecution against all heretics by unchangeable law; which has repeatedly deluged in blood the nations of Europe by massacres the most atrocious and by the torments and fires of the Inquisition; which still justifies these massacres, and declares her purpose to prepare the way for the repetition of them in this land upon our children, and children's children, and all coming generations. Whatever persecution is, it is not persecution to aim at the utter destruc-

tion of a corporation like this; not, indeed, on the accursed principles of that corporation by perjury and violence, but by a public sentiment formed by God and the truth, so pure and powerful that it shall reduce it to ashes beneath the soles of our feet.

If then these, the true principles of the case, were thoroughly understood, and if all American freemen were thoroughly acquainted with the real facts of the case, all else would follow of course.

I say this because eighteen millions of free American Protestants can with perfect ease, if enlightened and full of moral energy, form a public sentiment, with the aid of God, that shall not only do the needed work for our country, but also impart new energy to the friends of freedom in the old world. Romanism, as ought to be known to all, is plotting, not only our downfall, but also that of Great Britain, and is confidently expecting both. But, if united, intelligent, bold, and energetic, we can with perfect ease defend ourselves, aid our brethren in the old world in their struggles, and turn the tide of war to the gates of Rome.

These views involve no hostility to the masses of the Romanists in this country or in the old world; nay, they involve love and sympathy for them, and an earnest desire to destroy that corporation which is their worst enemy, and which is intent only on deluding, enslaving, and plundering them. Mr. Brownson testifies that he found multitudes of Romanists in this country disposed to adopt and defend the true principles of religious liberty, and is now, with the pope, straining every nerve to prevent such a result. We ought not, indeed, to confide political trusts even to liberal Romanists till they have renounced all allegiance to the persecuting despotism of Rome — a despotism which even now is ready to persecute them just as it persecutes

Meagher for his love of true liberty. But we can treat all such with the utmost kindness, and do all in our power to hasten their emancipation. What the world needs is, that God should smite the Romish corporation itself on the brain with an omnipotent energy that shall at once destroy its life. When he shall at last do this, when the struggles of the monster shall be over and it shall be stretched out dead upon the plains, then will it be easy to break the chains of its captives and bid them go free; then will shouts of triumph go up from an emancipated world.

Whilst I thus place my main dependence upon the power of God, acting through an enlightened and energetic public sentiment, I would not exclude the proper use of legislation. In particular, we ought to have such legislation as shall render it impossible for the pope and his agents to accumulate real estate in this country, to the injury of the nation and the detriment of liberty. All nations, even the most Papal, have been compelled by the steady and persevering rapacity of the pope and his agents to defend themselves against him by law. The English statutes of *mortmain* were designed for this end.

On this point Blackstone says, "Another engine set on foot, or at least greatly improved, by the court of Rome, was a masterpiece of Papal policy. Not content with the ample provision of tithes which the law of the land had given to the parochial clergy, they endeavored to grasp at all the lands and inheritances of the kingdom, and, had not the legislature withstood them, would by this time have probably been *masters of every foot of ground in the kingdom.*" He then details their ingenious and systematic contrivances to effect it and to evade the laws. All his discussion of this point deserves careful consideration at this time. And now, is it not time to ask, What right has

the pope to claim, through his pecuniary emissaries called bishops, the right to hold directly or indirectly all the church property of the Romish denomination in this country. This is not merely a question for the corporation of the St. Louis church in Buffalo to consider; it is a question for the nation. Is it nothing to us that three millions of Americans are thus enslaved to the pope by his absolute possession and control of all their church property? Do we desire to give him the utmost possible power over them, and to remove them as far as possible from conformity to our institutions and susceptibility to their influence? Shall we allow the worst enemy of this nation to exert against us a power so vast?

Sooner than to allow this, and if it cannot be otherwise prevented, every title held by the pope, or any bishop, Jesuit, or priest of his, should be annulled by law, and the property confiscated, unless the church to which it belongs will hold it for themselves by a board of lay trustees like those of the St. Louis church.

In all this there is no intolerance; it is simple common sense. Why should we play into the hands of the great conspiracy against our institutions, of which the pope, the Emperor of Austria, and Metternich are the mainsprings? Moreover, it is time that the amount and condition of all the property of every kind owned or controlled by the pope, through his agents, in this country were thoroughly understood.

Once more: it is the duty of American citizens to remove from all editors of newspapers and all politicians all temptation to play into the hands of the pope or his bishops. If we are faithful to ourselves, we may be sure that they will be faithful to us. They will not pay court to the rulers of three millions of Romanists, if, by so doing, they are sure to lose the favor of eighteen millions of

Protestants. We owe it to ourselves, to our country, and to the world to strengthen, embolden, and sustain them in the discharge of their duties as Protestants. As soon as all American citizens shall view with proper indignation the Romish emissaries, called bishops, who reside in America, their lordly titles, and gaudy robes, and pious cant will avail them little in their efforts to enslave Protestant politicians and the Protestant press. The entire emancipation of the press, then, and of politics, from Romish influence and intrigue, is an object the importance of which no mind can estimate. This emancipation the people can effect simply by acting as Protestants; and they must take the work into their own hands. When this work shall have been effected, when we shall have an all-pervading, free, bold, independent, intelligent Protestant press, then the Romish bishops among us may retire as soon as they please into the obscure shades of private life. But if Protestants will not be faithful to their own principles, if for inferior party ends they will sacrifice religious liberty, free schools, and the property and lives of all coming generations, then let them not make editors and politicians the scapegoat on which to place the sin of the ruin of this nation. I do not hold editors or politicians guiltless if they yield to temptation; God and his country ought to be to every Protestant dearer than life. Neither, on the other hand, do I excuse the people, if, having the power to invigorate and embolden editors and politicians in the path of duty, they fail to put it forth.

Our enemies glory in our divisions; by them they declare boastingly that they shall prevail over us. Let us show them that freemen can be united by noble principles, by the love of God, of our country, of freedom, of humanity, more closely than the vassals of superstition by terror and chains.

Look well into the question of monasteries and nunneries; there is no doubt that they are a curse to the nation. Nunneries are prisons of deluded and hopeless victims. Romish public sentiment and force imprison them. Unmarried men have the charge of unmarried women, and hear them confess in these secret abodes. Need more be said? Even Catholic Spain was compelled to break up the whole system because of its abominable profligacy. The united testimony of all ages is against it, as I have already shown by abundant proof. Shall this root of abominations, then, be allowed to spread far and wide, and by its pestilential influences blast society on every side?

I ask your particular attention to the pernicious influence of Romanism on the morals of the community in this respect, that you may learn to what a depth of immorality and vice this country would be plunged if Popery should prevail. By the returns laid before Parliament, it appears that in London the proportion of illegitimate births is four per cent.; in Paris it is thirty-three; in Brussels thirty-six; in Munich twenty-five; in Vienna fifty-one per cent. The amount of immorality thus manifested is a hundred fold greater in some Romish parts of Europe than in any part of Protestant England. In Rome, the city of popes, cardinals, archbishops, bishops, priests, monks, and nuns, they dare not make returns. But one fact speaks for itself: The number of births in Rome, by Dr. Bowring's returns, is four thousand three hundred and odd per annum; and, by the returns of Mittermeyer, the number of foundlings in the different foundling institutions in Rome, during a period of ten years, gives a return of three thousand one hundred and sixty per annum. Hobart Seymour, from whom I take these statistics, says, "All this certainly speaks very strongly of the immorality of Rome, or declares that, if the mothers be married mothers, they are

the most unnatural mothers in the world." An examination by Mr. Seymour of the official and governmental returns of every Roman Catholic country in Europe, in fifteen or twenty folio volumes, enabled him to say that Popery is universally the mother of vice and crime. Thus in England the ratio of murders, during ten years, was four to a million; during the same time in Ireland it was forty-five to a million per annum, and in the most favorable years never less than nineteen to a million. In Belgium, one of the best Romish countries, the murders are eighteen to a million; in France thirty-one to a million; in Austria, the great pillar of Popery, thirty-six to a million; in Bavaria, a Romish state, including homicides, sixty-eight persons to a million — excluding homicides, thirty to a million; in Italy, in the Venetian and Milanese provinces, forty-five to a million; in Tuscany forty-two to a million; in the States of the Pope one hundred to a million; in Sicily ninety to a million; in Naples, doubly cursed by Popery and the most immitigable Popish civil despotism, two hundred to a million. The average of all these Papal nations is seventy-five to a million. "In Italy," says Seymour, "the land of popes, cardinals, bishops, priests, monks, and nuns, there is perpetrated such an amount of murder that the number of persons killed every year in cold blood is greater than the number of men that have fallen in some of the most terrific struggles on the modern battle fields of Europe." In one of the doctrines of Popery there is a direct tendency to this result. The Protestant believes in no change after death; the Romanist believes that masses, whether purchased by friends or by the murderer, can deliver a soul from purgatory, and these masses can be purchased at a very cheap rate. Mr. Seymour delivered a soul from purgatory, as he was assured by the authorized priest at Rome, who sold

him a mass at the cheap rate of two francs. He was asked to enter the name of the soul to be delivered in the altar book, which he did, and was assured that the soul in question was actually delivered from purgatory. This was certified by a receipt from the priest, which he publicly exhibits. The only slip in the case was that Mr. Seymour entered his own name in the book, thinking, as he said, that, as they had pledged to take him out of purgatory that day, they would have done better to have been sure that they had got him in first.

Resist with united and irresistible indignation all Romish attacks upon the Bible, upon history, upon our public schools.

There are also other important principles to be stated concerning the rights of self-defence, conferred by God on Protestant communities, against the plots and threats of Romanism; but the full consideration of these we shall leave to the coming exigencies of the times and to the future developments of the providence of God.

Finally: confide above all things in the sanctifying power of the Spirit of God; avoid fanaticism and all diseased and malignant emotions; be in sympathy with God, in whom love is almighty. He gives us the honor of aiding in his great judgment; let, then, his Spirit animate us and his principles be our guide. Then will his glory illumine our prospects, and his victory shall be ours.

APPENDIX.

LETTER TO THE HON. JOSEPH R. CHANDLER.

Dear Sir:

Since the preceding investigation and argument were completed and issued, I have read with deep interest and close attention your speech delivered in the House of Representatives of the United States of America on January 10, 1855, in which you promulgate your views of the relations of the Papal power to our national and state governments.

Your acknowledged abilities as a jurist and a civilian, your elevated position as a member of our national government, the eulogies passed upon your speech even by some Protestants, and the measures adopted to give it universal circulation throughout this nation, invest your statements with peculiar interest and importance.

You deny the power of the pope to depose kings and other rulers, and to release their subjects from their oaths of allegiance by divine right; you declare that, although the popes have exercised this power, as you freely admit, yet they have never claimed to exercise it by divine right, but have rested their claims solely upon the concessions, agreements, and constitutions of rulers, and nations; and finally you assert that the pope has unequivocally disclaimed the right to exercise the power in question.

To sustain your positions, you present the testimony of American bishops, of foreign universities, and finally of Pope Pius VI., the essence of which may be found on pp. 36—41, and 126 of this work.

I regret that I am forbidden to concede the validity of your evidence or the truth of your positions by the positive testimony of Pius VI., to whom you appeal, and of other popes, including the present reigning pontiff. Their testimony is in direct conflict with

that of yourself, of the American bishops, of the foreign universities, and even of Pius VI. himself; so that I cannot avoid the following painful conclusions: —

First, that the alleged disclaimer of Pius VI., which you quote, is worthy of no confidence whatever, but is demonstrably a specimen of that pious fraud to which, in all important emergencies, the popes have so often resorted.

Second, that the popes have claimed, and do still claim, the power of deposing kings and rulers, and of releasing subjects from oaths of allegiance by divine right, and not on the ground of concession by rulers and nations.

Third, that these claims of the pope are sustained by the most weighty authorities of the Papal church, including popes, councils, and standard divines, and that your disclaimers, and those alleged by you, have no legitimate weight or authority in the decision of this question.

Allow me, before proceeding to the proof of the first of these positions, to present a brief illustration of the nature of the pious fraud alleged, as adapted greatly to facilitate the present investigation, and to invest it with augmented interest.

Let it be supposed, then, that after the delivery of your disclaimers and protestations, and those of your bishops, in our national councils, and after they had produced the effect designed in favor of your church, it should be discovered that you and they had subsequently prepared and signed, in Italy, a solemn document, in which you had repudiated, reprobated, and condemned the very positions you had advocated before this nation, declaring them to be false, rash, scandalous, and extremely injurious to the holy see, and that you had justified your deception and treachery on the ground that they were best adapted to promote the interests of your church, and therefore laudable and right — let this be supposed, and you will have a clear idea of what I mean by a pious fraud. Upon you, sir, I charge no such fraud. I do not believe that you have so far neutralized the salutary influences of your early education as not to regard it with just abhorrence. But upon the pope I do charge such a fraud in the documents which you have presented in his behalf in our national councils. I am willing to assume that you presented them in innocence, believing them to contain the real opinions of the pope, and that you did not mean to

delude this nation by ignoring other fundamental documents in the case, the presentation of which, by exposing the fraud, would have dissipated the delusion created by your speech.

But I do affirm that Pope Pius VI., after allowing the documents which you have quoted to pass as an expression of his opinions, and to produce their full effect in favor of his church throughout the British empire, did in Italy, in a most solemn and authentic document, under his own name, repudiate and condemn, as false, rash, and scandalous, and extremely injurious to the holy see, the doctrine of those very documents, and claim a divine right to depose kings and rulers, and to release subjects from their oaths of allegiance. I affirm, moreover, that his successor, Pius VII., not only confirmed this document, but distinctly and formally claimed the divine right in question, and that it is at this very day claimed by Pius IX. in a formal brief issued in the year 1851.

The proof of these statements is simple and direct. It is this: By the bull "*auctorem fidei*," they utterly condemn the doctrine of the Gallican declaration of 1682. Of the nature and importance of this declaration you are well aware. In it the clergy of France, under the lead of the eminent prelate Bossuet, assumed the very ground which you now occupy — that the pope has not a divine right to depose kings and rulers, and to release their subjects from their oaths of allegiance. Upon this declaration of the French clergy it was that Charles Butler and the Romanists of England planted themselves. No declaration was ever more conspicuous in the history of that church. Charles Butler repeatedly assured the people of Great Britain, at the time of the great contest, as you now assure us, that the whole Roman Catholic world had at last come over to that ground. On this basis the universities whose opinions you quote, planted themselves. It was by assuming this position, as you concede, that they quieted the fears of the people of England, and gained the political power which they now enjoy. All this was well known to Pius VI., and he aided in producing the prevalent conviction by allowing his cardinals to issue, as in his name, and with his approval, the document which you have quoted; and yet you will observe that he does not speak in it in person, nor does he sign it with the fisherman's ring, nor in any other way does he authenticate it as a bull; nor does he in any formal and official way authenticate the oath which you quote. He simply allows his cardinals to say that he approves these documents.

Not so is it when, in Italy, he condemns the declaration of the French clergy and its advocates and defenders. This he does in his own name, in a formal bull, officially authenticated.

I need not say to you that the four articles of this declaration were expressly designed to resist the Papal claims of omnipotence in church and state. By them he was denied to be infallible in his decisions, and superior to general councils and the established canons of the church.

But with special prominence and fulness was his temporal power over kings and rulers denied in the first article, which I will present in full, in order that the pope's condemnation of it may be seen as in the light of the noonday sun.

"We declare that power over spiritual things, and such as pertain to eternal salvation, but NOT over civil and temporal things, was conferred by God on the blessed Peter and his successors, in accordance with the divine declaration, '*My kingdom is not of this world.*' John xviii. 36. And again, '*Render, therefore, to Cæsar the things that are Cæsar's and to God the things that are God's.*' Upon this basis is founded the apostolic declaration, '*Let every soul be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God.*' Therefore kings and rulers in temporal things are not subjected by the ordinance of God to any ecclesiastical power; nor can they, by the authority of the keys of the church, be deposed either by direct or indirect power; nor can their subjects be exempted from the duty of fidelity and obedience, nor be released from their oath of allegiance. We declare that this doctrine, which is essential to the public tranquillity, and equally advantageous both to church and state, ought by all means to be maintained, as in accordance with the word of God, the traditions of the fathers, and the example of the saints."

Such is the famous declaration of the French clergy in 1682. Is not this the precise ground assumed by you in your speech? Was it not the professed ground of the English Roman Catholics, led on by Charles Butler? Are not these the very disclaimers which you ascribe to Pope Pius VI.? Yet this is the very declaration which that pope condemned and repudiated as scandalous and extremely injurious to the holy see.

Yet this condemnation was not made openly in England, but

covertly in Italy, so as not to arouse the public mind. It was effected on the following occasion. In a council held in Pistoia in 1786, by the celebrated prelate Scipio Ricci, the reformer of the notorious and scandalous immoralities of monks and nuns, to correct various abuses, the prelates adopted and eulogized the declaration of 1682, in order to sustain the Duke of Tuscany, their patron and defender, against the pope, who manifested a deadly hostility against these reforms. For eight years Pius VI. repressed his feelings against this declaration. Indeed, in the year 1791, he allowed it to be said in England that he approved its doctrines, as we have seen. Three years after, however, he adopted the following mode of condemning them. He issued a long dogmatic bull, in which he condemned eighty-five propositions of the council of Pistoia. This bull is known as the bull "*auctorem fidei.*" In the midst of this immense Latin dogmatic swamp, which he supposed few Englishmen would ever undertake to penetrate, he saw fit to locate his condemnation of the declaration of the French clergy. The eminent French Roman Catholic civilian Daunou has, nevertheless, brought it forth to the light, and I now submit it to you for your careful consideration. Thus speaks Pius VI.: —

"We must not pass in silence the famous and fraudulent rashness of the synod of Pistoia, which has dared not only to speak with eulogy of the declaration of the French clergy in 1682, *long since censured by the holy see*, but also undertaken to invest it with greater authority by introducing it into a decree concerning the faith, openly adopting the articles it contains, and sealing, by a public and solemn profession of these articles, the principles scattered through this same decree; whence it follows, first, that we have grounds to form against the said synod complaints much more serious than those of our predecessors against the assembly of 1682; and we may add that this synod outrages also the church of France when it deems it worthy of being invoked as the patron of the errors with which this decree is infected.

"In consequence, our venerable predecessors, Innocent XI., by his brief of 11th of April, 1682, and after him, more formally still, Alexander VIII., by the bull '*inter multiplices*,' dated the 4th of August, 1690, having, in fulfilment of their apostolic duties, disowned, abrogated, and declared null and without effect the said acts of the assembly of the clergy of France, the pastoral solicitude exacts of

us, with much stronger reasons, that the adoption which has been recently made of these acts in the council of Pistoia be by us condemned and reprobated as rash, as scandalous, and, after the decrees which have emanated from our predecessors, as extremely injurious to the holy see; and accordingly we reprobate and condemn it by our present decree, and we ordain it to be held as reprobate and condemned."

Here, then, is disclosed, in all its stupendous magnitude, the alleged Papal fraud. In England, where the Romish church was weak and had an end to gain, Pius VI., with the assumed indignation of injured innocence, has the audacity to declare that the see of Rome never claimed the power to depose kings and rulers, and to release subjects from their oaths, and that those who affirm it are heretical slanderers. Universities say amen, and bishops seal the protestation by an oath.

Yet the same Pius VI., *in Italy*, in 1794, by a solemn bull, reprobates and condemns THE DENIAL that the pope has these very powers, as false, scandalous, and extremely injurious to the holy see.

And let it never be forgotten that this bull of Pius VI. does but confirm the decrees of his predecessors, and has been sanctioned by all his successors, and is now the supreme law of the see of Rome. So, then, not only you, but all the bishops of this country, if you may be trusted, are involved in the condemnation of this bull. It may, I am aware, be alleged in behalf of the bishops that they have also sanctioned the opposite doctrine, the true Papal doctrine, as promulgated by Mr. Brownson in his Review, with the special approval of Pius IX. There is the more reason for this allegation since that gentleman assures us that he publishes nothing without the sanction of his bishop, and since the leading bishops in this nation, if not all of them, have indorsed and recommended his work. This magnanimous course will, I presume, satisfy Pius IX that at heart they are faithful to him, and he will allow them, as well as yourself, to continue to defend, in his name and in that of Pius VI., those doctrines which both he and his illustrious predecessor abhor and have utterly condemned and reprobated. Why should not the pope pursue the same course to delude the simple-hearted and credulous Americans which his predecessors pursued with such success in deluding the English? for the same course of

fraud was assiduously pursued by Pius VII., and especially after the concordat by which the Romish church was reëstablished in France under the auspices of Napoleon, subsequent to its destruction in the revolution. This treacherous pontiff allowed in England the use made of the fraudulent document of Pius VI., on which you rely; he left uncensured the protestations of Charles Butler, that the whole Romish world stood on the ground of the declaration of the French clergy in 1682; he allowed his bishops to take the oath quoted by you, framed in accordance with those doctrines, whilst at the same time he was using all his influence and energies for the destruction of that same hated Gallican declaration.

That eminent Roman Catholic civilian and historian Daunou says of him, that "he particularly solicited [from the French government] the retraction of the maxims proclaimed by the clergy of France in 1682. In order to obtain this point he was provided with the letter written by Louis XIV. in 1693 to Innocent XII., [in which, in his old age, and under the terrors of the pope and of his confessors, he abandoned the defence of the hated declaration of his clergy,] and he seemed not to doubt at all of success. He hoped that in reëntering Rome he could proclaim himself the legislator of the Gallican church, the only and infallible oracle of the church universal, the superior of councils, and the sovereign of kings; for such were the titles which the declaration of 1682 denied him." Not succeeding with the French government, he consoled himself with a new condemnation of the obnoxious declaration. This, however, he did not do in an open and manly way, but by introducing into a speech delivered in Rome on June 26, 1805, a eulogy on a bishop who had adopted and indorsed the condemnation of each of the eighty-five propositions of the council of Pistoia, contained in the dogmatic bull "*auctorem fidei*" of Pius VI., already mentioned.

In commenting on this dastardly proceeding, the Roman Catholic Daunou remarks, "Now, it is known that one of the condemnations contained in the bull '*auctorem fidei*' is levelled at the approbation given by the council of Pistoia to the four articles of the French clergy. It was thus that, confirming in all its terror a decree of Pius VI., without an explication of its details, Pius VII. proscribed at his ease the maxims of this Gallican church, in the bosom of

which he had just experienced so honorable a reception. We may here remark a specimen of the artifices familiar to the court of Rome. 'Ab uno disce omnes.'" *

Nor did Pius VII. cease here. In his instructions to his nuncio resident at Vienna, first made public from the Papal archives by M. Daunou, he claimed as a divine right the power to depose kings and dissolve oaths of allegiance, after the example of Gregory VII., Innocent III., and others. You will find those instructions in the address to American citizens prefixed to this work, p. 7. In those instructions he declares that the merest tyro in history cannot but know that sentences of deposition against heretical princes have been pronounced by pontiffs *and by councils*, and that the subjects of an heretical prince are enfranchised from every duty towards him, and dispensed from all fealty and homage. He calls these the *most sacred maxims of just rigor* of the church, and declares that she still has THE RIGHT of deposing heretics from their principalities, and of declaring their goods forfeited, although the present calamitous circumstances render it inexpedient and impossible to reduce these principles to practice.

Leo XII., Pius VIII., and Gregory XVI. intervene between Pius VII. and the present pontiff, Pius IX. Pius VIII. was the special friend and confidant of Pius VII. Of course we understand his views. Leo XII. and Gregory XVI. distinguished themselves by their denunciations against those declarations of rights of conscience, and those principles of religious liberty and liberty of the press, which lie at the foundation of our national and state constitutions, a specimen of which you will find on p. 400 of this work, which I recommend to your careful consideration.

And now, under Pius IX., we meet once more a formal condemnation of the doctrines of your speech in a fresh condemnation of the doctrines of the Gallican declaration of 1682. It happened on this wise: Francis G. Vigil, Roman Catholic Bishop of Lima, South America, published certain dissertations, concerning which he thus speaks: "The grand object of my dissertations is to refute the doctrines of those who have confidently assured the faithful that the spiritual and material swords are in the hands of the church at the bidding of St. Peter and his successors; that kings and pontiffs,

* From one learn the policy of all.

clergy and laity, do not compose two republics, but one only, which is the church; that, as in every body, the members must be united and dependent; and as spiritual things cannot depend on temporal, the latter must depend on the former, and be made subservient to them." In his second dissertation, among other lofty Papal assumptions, he exposes the maxim that "he who governs in things spiritual governs also in things temporal." Such are the dogmas refuted by Bishop Vigil. Thus nobly does he plant himself with you on the Gallican declaration of 1682. But what says Pope Pius IX. to all this? Of course, according to you, he says, "Well done, good and faithful servant." Nay, rather, by a special brief, bearing date June 10, 1851, he anathematizes, condemns, and suppresses the book, "as reviving many of the errors of the synod of Pistoia, which have been already condemned by the bull of our predecessor, Pius VI., of grateful memory." Here, then, from the reigning pope, Pius IX., we have a new indorsement of the bull "*auctorem fidei*" of Pius VI., and a new condemnation of the Gallican doctrines of 1682, on which you stand. But this is in South America, where Romanism bears sway. Here, as in England, so long as it is weak, you and the bishops are allowed to teach the Gallican doctrine, and to confirm it in the name of the pope.

And now are any words needed to prove that the popes do claim the deposing and absolving power by divine right? Read again the Gallican declaration. What is the main point of that document? Is it not a denial of a DIVINE RIGHT to the power in question? And when the popes anathematize and condemn this denial, do they not thereby claim the divine right denied?

In reply to your assertion that Gregory VII. appealed to the constitution and laws of the empire for his authority, and not to divine right, I reply that you are not only at war with the established doctrine of the whole line of your own popes, but with all the documents of Gregory himself, and that you have quoted no document from him to sustain your position. Why did you not quote even one? But your caution is judicious; there is no document which would bear a moment's scrutiny. Your learned prelate and historian Bossuet could find none, and affirms that there is none. Moreover, he expressly declares that kings and people have never recognized the deposing power as lawful. I ask your attention to his declaration to this effect on p. 97 of this work. Moreover,

he drew up the declaration of 1682 against the divine right of the popes to the deposing power, because he knew that the popes rested their claims on that basis, and on no other. Moreover, your champion, Mr. Brownson, whose historical learning I presume you will not call in question, is no less at war with you. He declares that "ALL HISTORY FAILS to show an instance in which the pope, in deposing a temporal sovereign, professes to do it by the authority vested in him by the pious belief of the faithful, generally received maxims, the opinion of the age, the concesssion of sovereigns, or the civil constitution and laws of Catholic states. On the contrary, he ALWAYS claims to do it by the authority committed to him as the successor of the prince of the apostles, by the authority of Almighty God, of Jesus Christ, King of kings and Lord of lords, whose minister, though unworthy, he asserts that he is, or some such formula, which solemnly and expressly sets forth that his authority is held by divine right, by virtue of his ministry, and exercised SOLELY in his character of vicar of Jesus Christ on earth. To this we believe there is NOT A SINGLE EXCEPTION." Such is the testimony of Mr. Brownson. Till you disprove it by quoting some authentic document against it, I shall believe that he is right on this point, and that you are in a fundamental error. Allow me also to call your attention to his views of the inexpediency, not to say folly, of your present position and course on pp. 100, 101 of this volume. He there declares that you will not succeed in making your disclaimers credible, and that it is the wisest course openly to avow the truth.

Why, then, if he repudiates your declarations, should we be so simple as to believe them, and not those of your supreme authorities? Or would you have us still be deluded by the pious fraud of Pius VI., and by the responses of the universities, which were in fact condemned by the bull "*auctorem fidei*," and have been repeatedly condemned by successive popes even to this day? Shall we not be taught by the course of events in England? There Charles Butler once took your ground; but now Dr. Wiseman, the main agent of the pope, declares that the canon law is established in England, which contains all these atrocious claims of the popes in their highest form. He also declares that the morals of Liguori, which are the profligate morals of the Jesuits in their perfected form, are now sanctioned by the pope, and are of supreme author-

ity. The doctrines of persecution also are openly advocated in leading Romish periodicals, (see p. 106 of this work,) and in histories prepared for their schools, that a generation may be trained up indoctrinated for future deeds of blood.

Nor can you be ignorant that recently the same doctrines were boldly avowed among us, as you may see on the same page, although, since the result is proving that the development was premature, it seems to be for a time suspended. But in France, Belgium, Germany, Italy, and elsewhere, the Papal court is exerting all its energy to eradicate the Gallican doctrines, and to establish the supreme civil as well as spiritual authority of the see of Rome. In this movement the leading Romish periodicals, the majority of the bishops, the Jesuits, and all the other religious orders rally around the pope. At one time the threat was hinted in England that the time might come of uniting Ireland and France in an armed assault upon the Protestant power of Great Britain.

What, then, if Charles Butler was sincere? What if you and others are? Generations die; but the Papacy, with its immense patronage and power of seduction and corruption, still lives, and pursues a steady course of policy, the nature of which I have exposed, and the ultimate aims of which are fast disclosing themselves in England. Even in France the Papacy has at last brought the majority of the clergy to repudiate the glorious old Gallican declaration, and to rally on the ground of the court of Rome, for which the popes have so long and so pertinaciously contended. In South America, too, as we have seen, the Gallican doctrines are fiercely anathematized by Pope Pius IX. And can it be possible that even you, in view of all these facts, can longer remain simple enough to be deluded by the infamous fraud of Pius VI., and by the ambiguous responses of the American bishops, who virtually sanction the doctrine of Mr. Brownson, whilst you are quoting them against it? Will you, too, be a party to the stupendous pious fraud which I have exposed? I will not believe it without further evidence. No; I shall rather assume that your numerous ecclesiastical guides, whom, as you tell us, you have anxiously consulted, including pope, cardinals, bishops, and priests, have successfully conspired to keep you in ignorance of the true state of the simplest and most notorious facts, and that, when you put forward your theory as that of the whole church, you were not aware that the

leading Papal organs of Europe abominate it, and that Mr. Brownson, in his review of Gosselin, had in this country repudiated it as dishonorable to the Papal power, (as you may see on pp. 99, 101 of this work,) proving that "the principal Catholic authorities are certainly in favor of the divine right," and of course against you. I shall assume that you were thus led ignorantly to make statements which, had you been well informed, you could not have made without forfeiting your character as a man of honor and integrity.

Moreover, I shall assume in closing, as in beginning this letter, that you will not knowingly prostitute your eminent powers in advocating a known and undeniable fraud. Let me, then, hope that, in view of the unequivocal evidence laid before you, you will abandon your indefensible position, and join your Protestant fellow-citizen in repudiating a system the supreme head of which is a sworn defender of principles which you renounce and abhor, and a patron of fraud so dishonorable that a noble and ingenuous mind cannot but recoil from it with indignant abhorrence.

I am yours, with sincere affection,

E. BEECHER.

BOSTON, FEB. 17, 1855.

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